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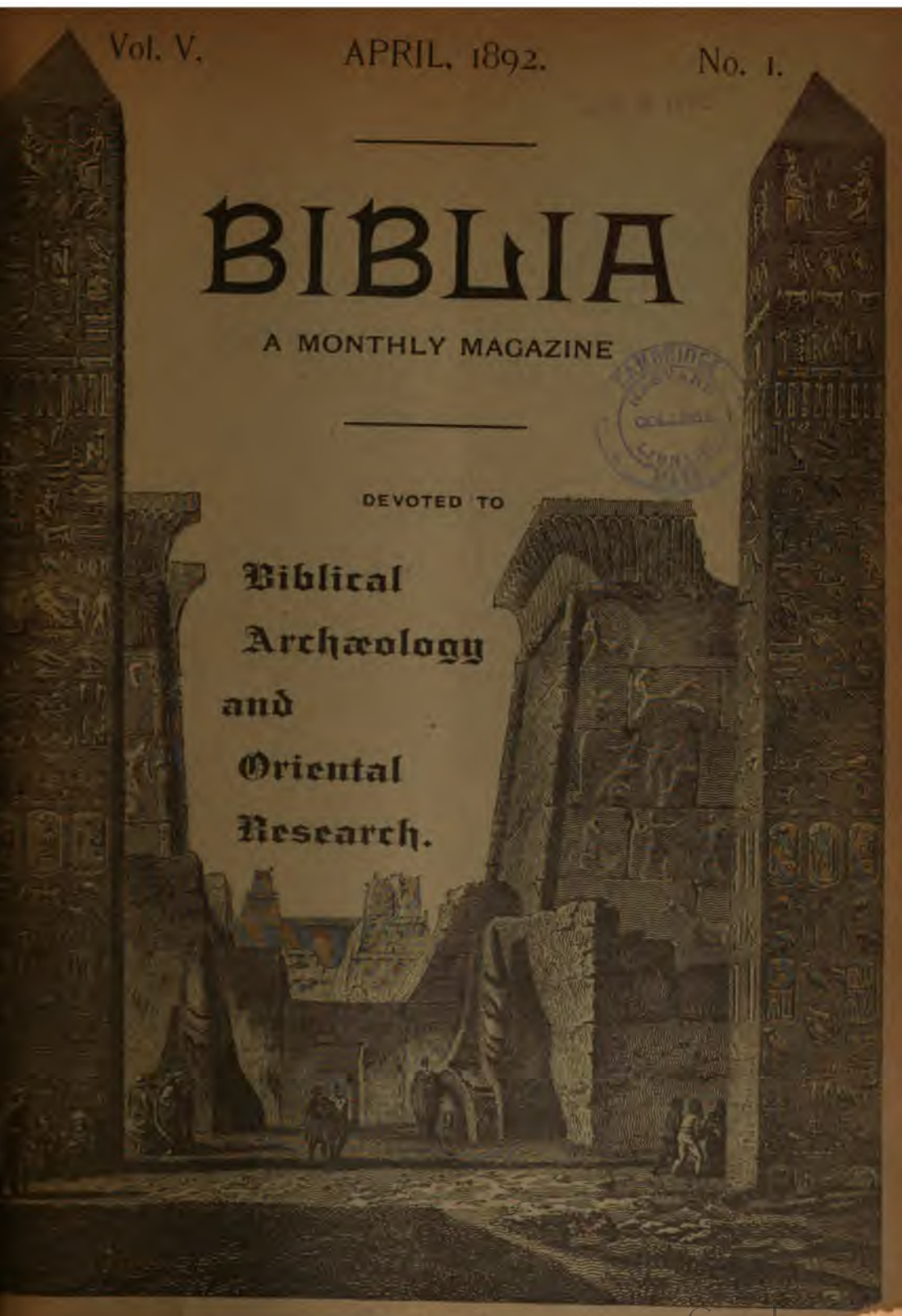

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Vol. V. APRIL, 1892 No. 1

Ptah-hotep, the Radical of Ancient Egypt.

The "oldest manuscript in the world," or at least the one to which the undisputed treasure of such a title thus far belongs, is preserved among the possessions of the Bibliothèque Nationale in Paris. It is written on papyrus, its surface exhibiting the friction of thousands of years against the world around it, its hieratic text of the usual cramped and more or less square-elbowed variety, and its general appearance of such a crusty and crabbed nature, as would give one no idea of the mine of golden thoughts and precious information which is wrapped up in it. Little did Ptah-hotep, the author of these curious old precepts imagine, when he put them on papyrus so long, long ago, that they would be as earnestly studied and as highly valued by men of an unborn nation far away towards the setting sun, as they ever were by any pious and well-educated Egyptian.

The manuscript, as we have it, dates only from the XIIth Dynasty, but is a copy of an older original which was written in the Vth Dynasty. If we adopt Brugsch's chronology the approximate date which may be assigned to the composition of the work will be 3366 B. C. The author expressly states that the book was written during the reign of King Assa, who was one of the later monarchs of this Dynasty.

Ptah-hotep, if we may believe his own statements, was a most fortunate individual. At the very outset, put in the preface, so that if we do not finish the perusal of his work, we shall at least see this, he calls himself the "noble lord, the divine father, beloved of God, the son of the king, the first-born of his race." Lest this should not sufficiently impress his readers he ends with these words: "It (obedience) has caused me on earth to obtain 110 years of life, with the gift of the favor of the king among the first." These words, however, must not be taken literally. The old Egyptian sometimes, quite often, allowed his adulation to run away with him. As some bestow so

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generously, and, alas, so promiscuously, the titles of professor and colonel at the present time, so grandiloquent terms were then the common legal-tender of politeness. All these high-sounding names probably mean nothing more than "prince of the king's family," the rather disappointing remnant of this punctured pomposity. That Ptah-hotep was high in the king's confidence is, however, certain. He calls himself a "prefect" and the duties of that office are sufficiently clearly defined from other and later sources. He administered justice, heard petitions, upheld the civil rights over a large territory, and was responsible for the storing up and safe keeping of great quantities of corn, wine and other provisions. To this end he had a strongly built and carefully guarded storehouse, to which his seal alone gave entrance and over which his vigilance was never relaxed. Throughout the book which he wrote allusions to his position and the proper performance of its duties are constantly appearing. Thus he impresses upon those who guard the *larit* or storehouse, the necessity of unwearied activity to maintain it inviolate. They must stand or sit at their post, must keep an eye upon everyone who approaches and learn his business at once. From this the importance of his position is manifest and also the conditions under which his work was carried out.

Ptah-hotep's book is of a curiously conglomerated character. It is a source of a constant crescendo of surprises to the reader. Its contents are of a moral nature; it is simply a collection of precepts or apothegms made up as a guide book, a sort of *vade mecum*, for every Egyptian who desired to live a life successful among men and acceptable to the gods. As we pass from chapter to chapter, following this old-time worthy as he discusses, now the education of children, now the duties of the rich, again moralizing on the effect of activity in one's life, then laying down the law on table manners, we are struck with amazement at the wealth of information which the side-lights from Ptah-hotep's maxims reveal as to the nature of many phases of ancient Egyptian life.

Before giving individual mention to some of the more important statements made, it may be said that Ptah-hotep's work, old as it is, and upon the basis of the most radical chronology it must be four thousand years old, is, if we may believe the author, to a large extent a compilation of truths which had been current long before his time, of customs which had been followed by those who were *ancients* to him. These sayings of his prove this: "Who will cause me to have authority to speak that I may declare to him the words of those who have heard the counsels of former days? Instruct him in the sayings of former days. Let none innovate upon the precepts of his father; let the same form his lessons to his children. Take not away a word, nor add one. Put not one thing in place of another, but teach according to the words of the wise." In order to maintain this precious wisdom unweakened for succeeding generations Ptah-hotep arranged the

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precepts in rythmical form and says in conclusion, "all their words will now be carried unaltered over the earth eternally." In considering then the information derived from this papyrus, it must be remembered that it is all true, not only of the time when it was written, but of we know not how long an antecedent period.

Among the subjects treated of, one of the most interesting is the position of the wife in the home. Ptah-hotep's words show that in the earliest eras of Egyptian history woman had an exalted station and was regarded with such respect as was shown in almost no other ancient nation. Here is what he says; "If thou art wise, look after thy house: love thy wife without alloy. Fill her stomach, clothe her back, these are the cares to be bestowed on her person. Caress her, be attentive to her wishes during her life; such kindness does honor to its possessor. If thou takest a wife, let her be more contented than any of her fellow citizens. Do not repel her; grant that which pleases her; when contented she appreciates thy words." Must we not conclude with Ebers from such a liberality and high standard that ancient peoples, or at least some of them, did feel the pure sentiment of romantic love? Khonshotpu, a sage of a later period, speaks in the same strain to his son. He says: "It is God himself who gave thy mother to thee. From the beginning she has borne a heavy burden with thee, in which I have been unable to help her. During three years she nursed thee and as thy size increased her heart never once allowed her to say: 'Why should I do this?' She went with thee to school every day. Now that thou hast grown up and hast a wife and house in thy turn, remember always thine helpless infancy and the care which thy mother bestowed upon thee."

We are too apt to think of all ancient nations except the Greeks and Romans as more or less barbarians, to consider them rude, unpolished, unacquainted with the amenities of refinement. Ptah-hotep holds up to us the Egyptian as he was, a man as we are men, attentive to the cares of others, endowed with a good share of the gentleness which refinement brihgs, and possessing a charity and liberality which we have not very greatly improved upon in essence in all the intervening centuries. Some of his sayings startle us, they are so modern. Here they are:

Be not of an irritable temper to thy neighbors; better is a compliment to that which displeases than rudeness.

Repeat no extravagance of language; do not listen to it; it is a thing which has escaped from a hasty mouth. If it is repeated, look without hearing it towards the earth; say nothing in regard to it.

If thou art a leader of peace, listen to the discourse of the petitioner. Say not to him: "Thou hast already told this." Indulgence will help him to accomplish his object. As for being abrupt with him because he describes what passed when the injury was done, instead of complaining of the injury itself, let it not be.

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If thou art among the persons seated at meat in the house of a greater man than thyself, take that which he gives, bowing to the ground. Regard that which is placed before thee, but *point not at it;* regard it not *frequently:* he is a blameworthy person who departs from this rule.

If thou aimest at *polished* manners, *call not* him whom thou accostest. Converse with him in such a way as not to *annoy him*. Enter on a discussion with him only after he has had time to familiarize himself with the subject of the conversation. If he lets his ignorance display itself and gives thee an opportunity to disgrace him, treat him with courtesy rather. Do not drive him into a corner nor worry him.

Disturb not a great man. Weaken not the attention of him who is occupied.

Is there not a surprising breadth of politeness and thoughtfulness in these five-thousand-year-old rules of etiquette?

Ptah-hotep speaks of a great many subjects. He urges parents to bring up their children to be obedient, to reverence their father, and to conform their conduct to God's rules. He speaks of the duties which a great man owes to those below him. He declares the need of self-control in all one's doings, and impresses the necessity of openness and frankness in one's words. He says:

Deal with the ignorant as with the learned, for the gates of knowledge should never be closed, no man having perfection in any one line.

He who departs from truth to be agreeable is detestable.

Treat thy dependents well; it is the duty of those whom God has favored.

The gentle man overcomes all obstacles.

Know those who are faithful to thee when thou art in low estate.

In these precepts we see that same fundamental wisdom which is found in the apothegms of all nations, but Ptah-Hotep is distinguished from other sages to some extent by the practical character of his philosophy. There is nothing profound about it. It is the simple reasoning of one who puts all duties upon the basis of obedience to God. It is the every-day philosophy of ordinary people, dealing with domestic occupations and the commonplace intercourse of men, and as a compilation shows us clearly the artless nature of the ancient Egyptian.

Ptah-Hotep was a radical in that he lends emphasis throughout his entire work to the idea of a monotheistic belief. You are to do this because God desires it, you must not do the other because it is contrary to the divine will. Everywhere this notion is apparent of one divinity whose sanction man must have in all his acts. We must conclude then that though the religious belief of the masses of the common people was saturated with polytheistic ideas, instilled and maintained and plastered over with formalism by the priests, there were some bold, outspoken spirits who refused to be thus trammeled, but in their search for truth reached the fountain head of monotheism.

With many Biblical sayings there is a close parallel in Ptah-hotep's max-

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ims, but only such a parallel as is found in the precepts and proverbs of many nations. Thus we read:

"Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. xxii.: 6. Ptah-hotep says: "An obedient son is like a follower of Horus; he is happy after being obedient. He gives the same lesson to his children." Again:

Rejoice not when thine enemy falleth, and let not thy heart be glad when he stumbleth.—Prov. xviv.: 17.

Be not angry with a disputant when he is wrong; he fights against himself. Amuse thyself not with the spectacle; it is despicable so to do.—Ptah-hotep.

He becometh poor that dealeth with a slack hand but the hand of the diligent maketh rich.—Prov. x.: 4.

Activity bringeth riches but riches endure not when it slackens.—Ptah-hotep.

A soft answer turneth away wrath: but grevious words stir up anger.—Prov. xv.: 1.

Thou hast the advantage over an adversary if thou keepest silence while he is uttering evil words.—Ptah-hotep.

The thought which strikes one in reading Ptah-hotep and comparing him with the Jewish proverbs is that he is groping after the light which is clear and bright in the Biblical statements. The idea is there but it is not crystallized; the thought is apparent but the imagery, the power of the imagination in the setting, is lacking. It is the material striving for a spiritual power which it cannot find. It seems clear that Moses owed practically nothing to Egyptian literature in the composition of the Pentateuch, as far as their system of morals is concerned, for in the true sense they had none, so far as we know, no organic body of truth to which we might apply the term moral philosophy.

These are a few of the interesting features of these precepts, which are well worthy of study to-day, for they are ripples on the stream of the true wisdom of the ages and are as true now as they were when Ptah-hotep collected them.

HIRAM H. BICE.

The first *Heft* of Vol. XIV. of the Journal of the German Palestine Society has some excellent maps. Herr Schick has a splendid historical map of the various walls of Jerusalem. Herr Röhricht contributes the first installment of maps and plans for the knowledge of Palestine, from the seventh to the sixteenth centuries. These are taken from the literary remains of Count Paul Riant, who, by photographic and other methods, had them reproduced from old and rare prints and from manuscripts. The large map with this first article is a map of Palestine from 1300 O. D., taken from the Royal Archives of Florence.

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Steininschrift und Bibelwort.*

The "Stone Scripture and Bible Word" must take its place among the most fascinating and most valuable of the hundred or more books on Egyptology of which Brugsch Pasha is the honored author.

For fifteen years the volume of Abbé Victor Ancessi on "Les Vetements du grand Pretre" has filled a unique place in Egyptian literature. It is now superseded by a work which takes a much broader and more independent view of the whole field, not only examining the minutiæ of priestly ritual, but every connection between the Egyptians and Hebrews, historical, social, ecclesiastical and religious.

The table of contents will fairly exhibit the scope of the work:

I. The most Primitive Genesis' History: 1. The Creation of the World; 2. The Creation of Man; 3. The Serpent and Tree of Life; 4. The Fig-leaf and Animal Skin; 5. Sinful Humanity and their destruction; 6. The Race Tablets.

II. The Genesis Narrative: 1. Joseph in Egypt.

III. The Land of Servitude: 1. The Land Goshen; 2. The Semites in Egypt; 3. Time Tablet to the History of Moses; 4. Ramses II., the Pharaoh of the Oppression.

IV. Sinai.

V. Servitude and the Rescuer: 1. The Building of Pithom and Ramses; 2. Moses the Liberator and Leader of his people; 3. The Exodus.

VI. The Priesthood and the Law: 1. The High Priest; 2. The Common Law; 3. The Law of the Priests.

VII. Symbolism of the Sacred Things: 1. The Temple; 2. The Symbolism of Names; 3. The Symbolism of Number; 4. The Symbolism of Color.

VIII. Fortune-telling and the like.

Only one who, like Herr Brugsch, is perfectly acquainted with the various eras of Egyptian history and with the various phases of Egyptian thought could attempt the treatment of so many novel and wide-reaching themes without imprudence. It is, however, just like this "Nestor of Egyptological Science" to attempt what to others would be the impossible, and to succeed in its accomplishment. Although in some sections the usual dialectical inconsistency of this writer is manifest, and although in all the sections there may be detected the influence of his theological environment, and although it would be a great mistake for anyone to suppose that all the analogies and similarities of ritual and law and history suggested here, were actually due to a borrowing on the part of the Hebrews from the Egyptians; yet I think that most scholars will rise from the careful perusal of this book with the

*Von Heinrich Brugsch. Berlin: 1891.

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conviction thoroughly fixed in their mind that there is an Egypticity in the Pentateuch which ought to attract more attention than it has lately done from those theologians who have attempted from various considerations, chiefly internal, to fix the date of its composition. That such a multitude of incidental allusions to ancient Egyptian customs should be found imbeded in every stratum of the so-called Mosaic history and ritual, would appear the best possible proof that such history and ritual were the product of an age when Thebes and Tanis, not Babylon and Nineveh, were controlling the destinies of the Hebrew people.

It would be useless to attempt to take up this work section by section and give an epitome of the discussion. The volume is packed with novelties. While much is repeated here which has been given elsewhere, yet very many important texts are translated for the first time while the important bearings of other texts is for the first time made evident.

The story of the creation of the world and of man according to Egyptian traditions, comes to us with peculiar interest because of the recent discovery of Assyrian tablets treating the same theme.

"In the beginning there was neither heaven nor earth and darkness reigned over all. A damp, primitive substance occupied the place of the later created world whose beginnings lay moveless in its lap. The Divine Spirit slumbered in the primitive substance. The consciousness of his loneliness filled him and the wish of his heart manifested itself through the Word. The light first arose from the primitive substance and the world creation began with the first sunrise. A pair of twins which the hidden world-creator had made out of himself—a male and female child—planted the Stem-tree of the great and small gods which portray in a Ninehood the members and moving powers of the future Cosmos."

Various theories prevailed among the Egyptian theologians as to the origin of man, some saying that man was formed from clay on the potter's wheel by his creator while others thought he sprang originally from the tears of the god.

Chnum—the World-Creator—is called in the texts "Former of the stars, originator of the gods, the alone and only Being, unborn, unsearchable, before whom no other was; for he is the Father of those whom he created. He formed the gods, modelled the goddesses and allowed to come into existence man and woman, birds, fish, animals both wild and tame, and everything that crawls. He hung up the heavens, made the earth firm, allowed the waters to come into existence and created all things."

Very much that is unsatisfactory and seemingly not essential to the discussion is found in some sections; while in "Joseph in Egypt" the same argument is attempted and in almost the same phraseology as in his "Sieben Jahre der Hungersnoth" which was reviewed in a late BIBLIA. Notwithstanding this criticism, the parts devoted to "The Land of Servitude,"

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"Sinai," and "The Rescuer," are worth many times the cost of the book. It is instructive to note that Dr. Brugsch entirely retracts his former theory of the Exodus which created such a stir a few years ago because of his supposed proof that the Children of Israel had not after all crossed any part of the "Red Sea" in their flight from Pharaoh, but had escaped through certain shallows which in later times had become identified in popular thought with the Red Sea. Our author in this volume accepts unhesitatingly the identification of Pi-thom established by M. Naville and acknowledges that at the date of the Exodus Pithom lay upon the Red Sea and that therefore it was the Red Sea and no other which the Israelites crossed.

He has only pity for anyone who can doubt the historicity of the Exodus or the great personalty of Moses, the Hebrew Leader.

Besides various other indications in the Bible account of particularly intimate acquaintanceship on the part of the Hebrews with the Egyptian Gods of Goshen Dr. Brugsch calls attention to the fact that at Pithom a silver calf was dedicated annually to the God of the land—"The Living One," "the God of the Foreign Folk."

Says the inscription "Let it be given in the form of a calf to his father Tum every year in the weight of 600 pounds silver." This as our author truly says "compares with the golden calf of the Hebrews as one egg to another."

We cannot continue to grasp in this scattering way a pearl here and there out of this treasure-trove. The chapter on Symbolism alone would make the reputation for life of an unknown author. He closes his book with these beautiful words concerning "The Light" as the ancient Egyptian philosophers viewed it. It is needless to add that a proper appreciation of the truth of his words here, would shake to fragments that elaborate theory of some modern scholars which holds so confidently that the primitive races must have held very crude and material notions concerning the sun and sky and all things ethereal.

Light is to the ancient Egyptian the visible representative of the Divine Wisdom—the "Eye of God which looks down upon his children in eternal clearness and truth," * * * in order to preserve "the Divine heirloom in purity and truth, and through prayers and sacrifices and active love to give to the Light what belongs to the Light."

CAMDEN M. COBERN.

Ann Arbor, Mich.

We are very glad to learn that Hon. Geo. Wm. Curtis, LL.D., has been appointed Honorary Vice-President of the Egypt Exploration Fund, in place of the late James Russell Lowell. Hon. Edward G. Mason has also been appointed one of the Vice-Presidents for the United States. We have now three Vice-Presidents and forty-two Local Secretaries, and it is expected that this coming year the subscriptions to the Fund will be largely increased.

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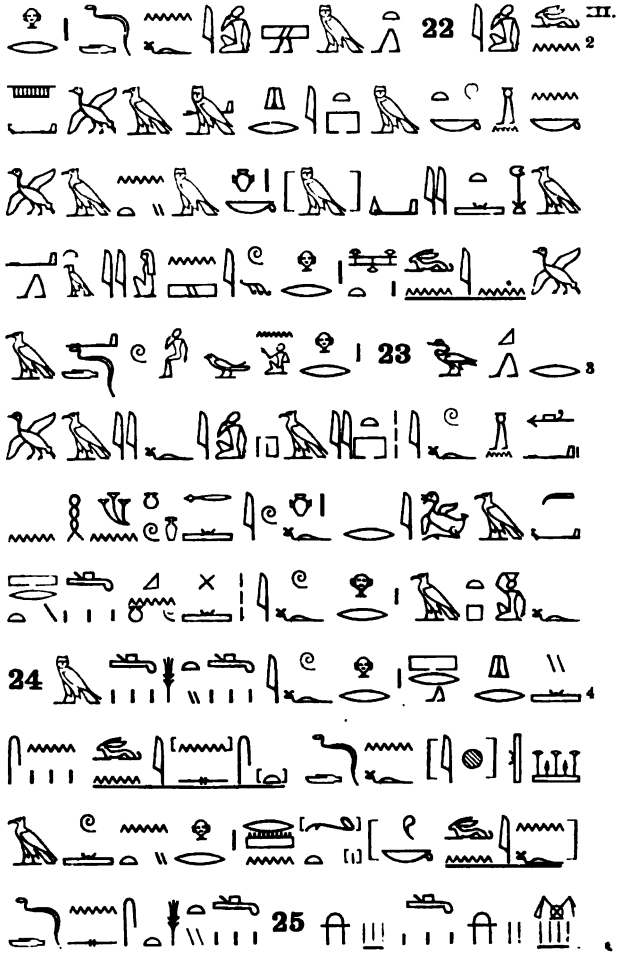
The Oldest Fairy Tale. III.

PAPYRUS D'ORBINEY.

Transliteration.

ḥer zed nef á ṣhemt
22 á un pa máḳherát
em tuk ánnek pa enti
em ábek [em] duit ḳhaá
taiá reṣháu ḥer mátent
un án pa âzedu ṣheráu
ná ḥer 23 áq er paif
áhaitu áuf án uá en
ḥunnu á áu ábef er áza
pertu qennu áuf ḥer
atepef 24 em át beti
áuf ḥer per ḳheri sen
un á[n]es se[t] zed nef
[áḳh] ṣhau enti ḥer
rement[ek un ánef]
zed nes set beti 25 ḥe-
tep ḳhemet át ḥetep
sen dem dûa



TRANSLATION.

said to him: "Oh! go (yourself)! 22 Open the bin and take as much as you want!* (I am afraid) lest my tresses[20] fall to the ground." *Then* the young man[21] 23 entered the stable† and took one large measure[22], putting as much seed in it as he wanted‡ and loading himself down 24 with barley[23] and spelt[24]. He came back with it, when she asked him: "How much have you on your arm?"§ *He* answered her: "Of spelt (I have) 25 three bushels and of barley two, making in all five

*Lit.: "do you take for yourself that which is in your heart."
†Lit.: "his stable."
‡Lit.: "was his heart in carrying off seed much."
§Lit.: "what is the amount which is on your arm."

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III.

Transliteration.

[ḥetep]u enti ḥer rem-
entek â nef ḥer zed
nes set un ânes se[t ḥer
zedtu em duf] em zed
un peḥuti 26 [â] âmek
ḵher tuâ ḥer pterâ na-
ik ṯhenuru [em] ment
âu âb set reḵhef em
reḵhes [set] en [ṯhenu-
ruf] un ânes set ḥer
27 [âḥ]â âu set meḥ
âmef âu set zed nef
mââi ârinu nen [un]-
net setertu ḵhu nek
pa[i nâ] ka âr[i]â 28
[nek] sen [en] ḥebesu
nefer[u] un ân pa âzdu
sḥerâu ḥer [ḵhep]er[u
m]â âbu qemâtu

TRANSLATION.

bushels, which I have on my* arm." That was all he said. *Then she* replied:† "You are indeed 26 very strong.‡ Even I[25] have already been admiring your strength every day." Then she became desirous of him, for she knew his strength.§ *Then she* 27 arose, being completely enamored of him, and said to him: "Come, let us enjoy an hour of intercourse, and I shall do (many) favors for you¶ and shall surely make 28 you two beautiful garments." *Then* the young man became like a southern panther

*According to the text: "your arm." A mistake of the scribe.
†Lit.: "Then she was in answering him saying."
‡Lit.: "the strength 26 is great in you.
§Lit.: "was her heart knowing him, for knew she of his strength."
¶Lit.: "favor (shall be) for you (for) what (you do) to me."

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Transliteration.

em qendt [á] ḫer pa semái 29 bán á·zed nes se[t] nef áu set sendu er áqer áqer un ánef ḫer [s]edtu em dus set em zed ḫher mák tut 30 em duá em sekheru en mert ḫher paît hai em duá em sekheru en átef ḫher pa á rá em entuf sekhepe[r]uá ákh 31 pai betau á á·zed ná em ár zed tuf ná án ḫher nen áuá er zed en ba uá ḫher ben áu[á] ḫher duá peref em ruá en rethu 32 nebt áuf ḫer fa taif atep á-

TRANSLATION.

in a towering rage because of her solicitation, 29 even the sin that she asked him (to commit). Thereupon she grew very much afraid*, *but he* said these words[26] to her: "Have you 30 not taken the place of a mother to me,† and your husband that of a father? Is he not older than I am‡ and supporting me? Oh, 31 what great wickedness is this which you ask me (to commit)! Ask me not again!§ As for me, I shall[27] not tell a living soul, nor shall anything about this matter go forth from my mouth to any man."¶[28] 32 Then he put (on his arm) the load and

*Lit.: "afraid very very."
†Lit.: "Well, now, were you 30 (not) to me in the place of, &c."
‡Lit.: "now the old one than I."
§Lit.: "be not saying it to me again."
¶Lit.: "for not will I be in giving to go forth it out of my mouth to people 32 all."

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IV.

Transliteration.

-uf ḥer sḫemt nef er sekḫet un ánef ḥer sper er paif sen á áu sen meḥ er baku 33 paisen rá baku kḫer ár em kḫet ḥer terá en ruha un án paif sen á beḥáu [er paif] 34 per áu paif sen sḫeráu em sa naif áautu [áuf ḥer] atep tuf em kḫetu neb en sekḫet em tuf án naif áautu 35 er ḥátefi er dut setertu paisen áha[itu en]ti em pa dem[á]t ás

TRANSLATION.

went to the field. *When* he had arrived where his older brother was, they began to busy themselves 33 with their work.* *But when the evening came,*† the older brother returned to his 34 house, while his younger brother walked behind his cattle, having loaded himself down with all the produce of the field and driving his cattle 35 before him" to let them rest in the stable,‡ which was in the town. Then

*Lit.: "they were beginning to work 33 their work.
†Lit.: "when after the time of evening."
‡Lit.: "to give lying down (in) their stables." The preposition "in" is omitted by the scribe by mistake.

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NOTES.

[illegible] **neshau** "tresses of hair." The lithographed fac-simile gives [illegible] **maau,** which would make the word an *hapaxlegomenon.* It is best, however, considering the mutilated condition of this portion of the line, to read **neshau** instead, which would be written almost identically in Hieratic.

[illegible]The [illegible] **na** after **azedu** "youth" literally: "to me," makes no sense. It is altogether out of place here, and its position after this word "youth" must be due to an oversight of the copyist. It occurs again in line 61, but is correctly omitted in line 28.

[illegible]**hunnu a** "a large measure" or basket. The word is identical with the Hebrew הין "**hin**;" cf. Josephus Arch. 3, 9, §4. The most frequent occurrence of this word as an Egyptian measure is in the great Papyrus Harris No. 1, in the lists of the gifts of Ramses III. to the temple, where it is also spelled [illegible] **hannu.** The usual Egyptian designation of this measure is [illegible] **hin,** which, according to Prof. Dümichen's researches, is equivalent to 45½ centiliters. The measure [illegible] **hetep,** mentioned below in line 25, which we translate "bushel," is in reality 72 liters 80 centiliters.

[illegible] must be read **at** here. It is not a generic term for "seed" like **pertu,** but the Coptic **ειωτ** [eiôt] "hordeum: barley." The reading **at** is certain from Lepsius' *Aelteste Texte,* page 5, second col. An. 1, where is [illegible] **at** and *Zeitschrift* 1881, Taf. III. b 5, where is [illegible] **at** and from a few other passages. In the tomb of Thî we find written over a boat loaded with grain the words [illegible] **at a** "much barley." In Ptolemaic times the word was also written [illegible] and [illegible]; cf. picture of barley in Rosellini Mon. Stor. II. 33. 2.

[illegible]**beti** "spelt" is the Coptic **ϧωτε** [bôte], the Greek ὄλυρα, the Latin far. This is the "*triticum spelta*" already mentioned by Herodotus and found in Egyptian tombs by Unger. According to the inscriptions it was of two kinds: **hez** "white" and **desher** "red," and was especially used in the manufacture of [illegible] **heqt** "beer."—In Exodus ix. 31-32, we find three kinds of Egyptian grain mentioned: 1. "barley," or **at**; 2. "spelt," or **beti**; 3. "wheat," or the Egyptian [illegible] **su,** Coptic **coϣo** [sûo]. These three kinds are pictured in Lepsius' *Denkm.* III. 103a as stored in three separate rooms, one containing [illegible] **at** "barley," the other [illegible] **beti** "spelt," and the third [illegible] **set** or **su** "wheat."

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[25] — Notice that this feminine personal pronoun, as a suffix, represents either the first or the second person. When the first, as here, it is pronounced **a**, but when the second, as in lines 29 (**tut**), 30 (**pait**), 40 (**dut**), 42 (**pait**), it is pronounced **t**.

[26] — The scribe, in the hurry of copying, omitted the first necessary sign . The word must be read **zedtu**, otherwise, without this sign, it would be **detu**; cf. lines 25, 40, 61, 62, 108, 159, 182, where it is variously, but correctly, spelled. In line 40 the word signifies "to have criminal intercourse with one."

[27] **dua** ought rather to be **dut**, as is usual in our papyrus. The sign , which is transcribed , must have been placed here by mistake for , or , by the scribe.

[28] **rethu.** Erman, of Berlin, and others following his lead, read this **rometu**, because that was the form of the word in the oldest Egyptian texts and in the Coptic language. It is idle to transcribe thus, as the Egyptian spelling **rometu** occurs but once on the monuments. Thousands of times the word is clearly spelled as **rethu.** is never a syllabic sign for **rom**, but simply the letter **r**.

[29] **fi** is the archaic form of the masc. third pers. pron. suffix, with the appended **i**. Notice the same addition of **i** in line 55, also in **pai** (the demonstrative, from the article **pa**) in lines 27, 31, 44, 123, 147, 164, 182.

The Tomb of Khuenaten.

TEL EL-AMARNA: Jan. 23, 1892.

It has long been known that the Arabs had obtained access to the tomb of the remarkable founder of Tel el-Amarna; the heart scarab of Khuenaten was sold two or three years ago at Luxor, and the jewelry of Neferti-iti, his queen, a year or two before that. The secret of the place having been obtained, M. Alexandre proceeded this month to open up the tomb on behalf of the authorities; some of your readers may agreeably remember him as in charge of the sale-room of the Gizeh Museum. With the permission of MM. Daressy and Alexandre, I was the first visitor to the tomb. It is now closed with iron gates, and numbered 26, North Tombs.

Crossing the great plain here to the second largest valley, four miles to the east, the road winds for four miles more up that valley, passing a remarkable subsidence in the limestone strata, and reaching a narrow side ravine in which is the tomb.

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The entrance is like that of the tomb of Seti I. at Thebes; but the sloping passage is about half the length of that. The walls are quite plain. On the right, after the first slope, is a turn leading to another descending passage quite unfinished. This was made subsequently to the tomb of Merit-aten the king's daughter, which comes further down on the right. It consists of three chambers, the walls of which are covered with figures; most of these are weepers, headed in one place by the king weeping, beneath the disk and rays, before his daughter, who stands in a shrine or canopy. At the end of the sloping passage is the chamber of Khuenaten, about thirty feet square, with two rough pillars. It has been carved all over, but mainly on a plaster coat which has largely perished. The fragments of scenes which remain are purely formal, and not of importance. There is no color, and the work is poor. On the floor, amid a mass of loose stones, are pieces of the granite sarcophagus smashed in early times, and parts of *ushabtis*.

It is much to be wished that this place should be most carefully cleared out, to solve the question about this king, as to physiognomy, sex, and tattooing, all of which are questioned. It is now left in a half-cleared state, by superior orders, as I have heard. My own work in the town here has produced several new results, which I hope to report on before long. I am expressly debarred from touching the tombs.

WM. FLINDERS PETRIE,
In *The Academy*, London.

Mr. Petrie says later that it was Khuenaten's second daughter, Maktaten, who was buried there, and for whom the king, queen and three daughters, all mourn. From the stelæ it seems that Khuenaten was not married till after he came to the throne. His oldest daughter alone appears on tablets of the sixth year, and two daughters on tablets of the eighth year, while those born later have been squeezed in afterwards on the edges.

Letter from Egypt.

Dahabiyeh *Istar*: Feb. 1, 1892.

I have been spending a few days at Tel el-Amarnà — or, rather, Haggi Qandil, for the village of Tel el-Amarna is now inaccessible to a dahabiyeh. Mr. Flinders Petrie is excavating the ruins of the old city of Khu-n-Aten, "the heretic king" of Egypt; while M. Alexandre, on behalf of the Gizeh Museum, has been clearing the sand away from the tombs and defending them against maltreatment by the erection of iron gates. Mr. Petrie will, doubtless, give a report of his discoveries himself, so I shall confine myself to saying that to me the most interesting has been that of Mykenæan pottery, of a more pronounced type even than that which he found in the Fayyûm, as well as that of very beautiful variegated Phœnician glass. As the city of

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Khu-n-Aten had an existence of only about thirty years, the age of both these products of ancient industry is now conclusively settled. Would that Dr. Schliemann were still alive to enjoy this striking confirmation of the date to which he assigned the monuments of Mykênæ and Tiryns!

M. Alexandre has spent the summer and autumn among the tombs of Tel el-Amarna, and his labors have been rewarded by some important discoveries. At the entrance to one of the tombs, for instance, he has found stelæ of the usual tombstone shape let into the wall like the dedication tablets of Greek and Roman times. The removal of the sand from the foot of the great stela of Khu-n-Aten, first discovered by Prisse d'Avennes, has brought to light a most interesting text. This describes the distance of the stelæ erected by the Pharaoh one from the other, and thus defines the limits of the territory belonging to the city which he built.

But M. Alexandre's crowning discovery—a discovery which is one of the most important made in Egypt in recent years—did not take place until December 30. It was an agreeable new year's gift to the authorities of the Gizeh Museum, and was nothing less than the discovery of the tomb of Khu-n-Aten himself. The tomb is well concealed, and is at a great distance from the river and the ruins of the old city. Midway between the northern and the southern tombs of Tel el-Amarna, in the amphitheatre of cliffs to the east of the ancient town, are two ravines, the northernmost of which is now called the Darb el-Hanzawî. If this is followed for a distance of more than three miles from its mouth, we arrive at a small valley which branches off on the left-hand side from the main ravine. Towards the head of this, and on the left side, is the tomb of the Pharaoh who tried to dethrone the God of Thebes. It resembles the famous "Tombs of the Kings" at Thebes, being in the form of a subterranean passage cut in the rock, and sloping downwards at an acute angle to a distance of more than 100 metres. In front of the entrance is a double flight of steps also cut out of the rock, with a slide for the mummy between them. After entering the passage of the tomb, which is broad and lofty, we pass on the right another long passage, probably intended for the queen, but never finished. Soon afterwards we come to a chamber, also on the right, which serves as an antechamber to another within. The walls of both chambers have been covered with stucco, and embellished with hieroglyphs and sculptures. Among the latter are figures of prisoners from Ethiopia and Syria, of the solar disk, and of female mourners who weep and throw dust on their heads. From the inscriptions we learn that the two chambers were the burial-place of Khu-n-Aten's daughter Aten-mert, who must consequently have died before him. It further follows that Ra-si-aa-ka, Aten-mert's husband, who received the titles of royalty in consequence of his marriage, must have been co-regent with Khu-n-Aten.

Khu-n-Aten himself was buried in a large, square-columned hall at the extreme end of the tomb. Fragments of his granite sarcophagus have been

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found there by M. Alexandre, as well as pieces of the exquisitely fine mummy cloth in which the body was wrapped. At the entrance to the tomb M. Alexandre also picked up broken *ushabtis*, upon which the cartouches of Khu-n-Aten are inscribed. Before the Pharaoh had been properly entombed it would seem that his enemies broke into his last resting-place, destroyed his sarcophagus, tore the wrappings of his mummy to shreds, and effaced the name and immage of his god wherever it was engraved upon the wall. The only finished portions of the tomb are the chambers in which his daughter was buried. Elsewhere the tomb is in the same condition as the majority of the tombs of his adherents. The walls have never been covered with stucco, much less painted or sculptured, and even the columns of the magnificent hall in which his sarcophagus was placed remain rough-hewn. It is clear that the king died suddenly, and that he was buried in haste on the morning of a revolution. His followers may have made a stand against their enemies for a few months, but it is difficult to believe from the state in which the tomb has been found that they can have done so for a longer time. Very shortly after Khu-n-Aten's death his city must have been destroyed, never to be inhabited again.

The tomb of the king is cut in the only good piece of rock that appears to exist in the ravine in which it is situated. No traces have yet been found of any other tombs in the same valley. But the position of the tomb is admirable, standing as it does in the axis of the old city, and in the centre of the line of cliffs which are pierced with the sepulchres of the followers of "the heretic king."

Besides Tel el-Amarna, I have also visited El-Hîbeh and the little temple of Shishak, which was uncovered there last year. It is, unfortunately, in a most ruinous condition. One of the natives took me to a recently-found necropolis at a place under the cliffs called Ed-Dibân, some two miles distant. More than a thousand graves have been discovered here; and the ground is strewn with bones, bits of mummy cloth, and fragments of wooden coffins. Some of the coffin lids were painted, and I copied the hieroglyphs upon them. A rudely-carved face and pair of hands had been attached to most of them. The necropolis is plainly of the Roman age, and its occupants belonged to the poorer classes.

In the White Monastery near Sohâg, I found a stone with the cartouche of Darius which had formed part of the ancient temple of Crocodilopolis; and at Rodah I copied the prenomen of Alexander I. on the fragment of a granite column. I do not know if these have been noticed before.

I must not forget to mention that I picked up some fine flint spear-heads near the line of Roman forts on the north side of the Gebel Sheikh Embârak, where I discovered an enormous manufactory of flint weapons and tools three years ago. The ground is covered over a large area with cores and flakes innumerable, mixed here and there with fragments of Roman pottery

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and glass. The flint has been brought from elsewhere; and some of Johnson Pasha's police seem to have discovered the spot, which they describe as in the hills, where there are long subterranean holes out of which flint has been dug.

Lastly, I may add that at the back of the Monastery of Mari Girgis, about three miles south of Ekhmîm, I found that another cemetery of the early Coptic period has been discovered, and that it is providing the dealers with fresh supplies of ancient embroideries.

A. H. Sayce,
In *The Academy*, London.

The Oldest Portraits in the World.

The oldest works of plastic art in existence are in a glass case in the museum at Boulak. They are the statues of General Ra-hotep and his wife Princess Nefert. These statues are carved in fine limestone, seated, and colored. They were found in a tomb of the IIId Dynasty, and are contemporary with Snefru, a king who reigned before the time of Khufu, the

Cheops of Herodotos. They lived therefore at a time when the great pyramids of Gizeh were not yet built, and at a date which is variously calculated as from about 6300 to 4000 years before the present day.

Ra-hotep was the son of a king, and had filled many important offices during his life. He led the warriors in the service of the monarch, and in

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On, the town of the god Ra, he bore the sacred office of chief priest. This portrait of Ra-hotep as well as that of his wife displays sound views of realistic art, and must be regarded as one of those portraits which we feel at once must be like the originals. General Ra-hotep is represented as a stalwart, square-cut, sturdy man, with the brow well developed, the nose sharply cut and slightly arched, the cheek bones high, the lips full, the chin small, and the skull of ample size. The flesh-tints of Ra-hotep are reddish-brown, while those of the Princess are buff. The eyes of both are inserted, the whites being of opaque white quartz, and the iris of transparent crystal. A small silver nail fixed behind the iris receives and reflects the light, thus giving to the eyes a look of intelligence that is almost appalling. They have never been equalled by the most skillfully made eyes of modern manufacture. Says Miss Edwards: "When Mariette's Arabs opened the tomb in which the statues of Nefert and Ra-hotep were discovered, they first drew back in terror; and then, believing them to be inhabited by demons, were with difficulty restrained from smashing them. Their alarm was natural enough. Looking into the eyes of this wonderful pair, and seeing how the light shifts in their liquid depths it is difficult not to believe that they look at us, even as we look at them, and that their gaze is not following us as we move from group to group in the hall of the museum where they sit enthroned. But how strangely and luridly those eyes of quartz and crystal have gleamed from the depths of that dark sepulchre of Meydûm into which no ray of daylight had found its way for nearly six thousand years!"

Subscriptions to the Egypt Exploration Fund.

To the Editor of Biblia:

From February 20 to March 21, these subscriptions have come to hand:

M. B. I.	$100.00	President J. N. Fradenburgh, Ph.D., D.D.	5.00
Prof. G. S. F. Savage, D.D.	5.00	HENRY CHAUNCEY	31.25
Prof. Ira M. Price, Ph.D.	6.25	Rev. R. W. Perkins	5.00
Allan Bourn	5.00	Miss Abby W. Turner	5.00
Mrs. L. Ward Clarke	5.00	John J. Albright	5.00
Mrs. William H. Perkins	5.00	J. M. Dean	5.00
Mrs. C. B. Potter	5.00	Rev. A. S. Dobbs, D.D.	5.00
Hon. A. W. Thayer	5.00	MRS. SARAH J. HART	31.25
J. W. Keese	5.00	Hon. J. M. Rodocanaobi	10.00
Rev. Henry D'B. Mulford	5.00	MRS. CALEB S. GREEN	60.00
Rev. H. C. Haydn, D. D.	5.00		

The annual circular is now issued, and I propose to mail it this week to our subscribers. Subscriptions or donations for 1892 are now due. A note received to-day states that the Annual Meeting, on March 11, was of much

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interest despite Miss Edwards' enforced absence through illness. The election of Hon. George William Curtis as *honorary* Vice-President, to succeed Mr. Lowell, is very gratifying to me personally. The mantle falls on a genuine Elisha. The choice of Hon. Edward G. Mason as Vice-President means that we have an efficient and accomplished ally and associate in this country, and particularly in the great West. Mr. Mason is President of the Chicago Historical Society, among other official positions of honor, and fully realizes the value of our historical and archæological work in Egypt. A fine corps of forty-two local honorary secretaries will now aid in raising funds for this cause.

WM. C. WINSLOW.

525 *Beacon Street, Boston, March* 21, 1892.

Subscriptions to the Archæological Survey of Egypt.

To the Editor of Biblia:

Gratefully do I acknowledge the munificent sum of Three Hundred Dollars in one check—the largest contribution yet to the Fund from New England, and the second largest from America. Two Hundred of it are for the Survey. Equally grateful to all, who, with smaller subscriptions send hearty words of cheer. Mr. Newberry made a very interesting report of the Survey at the Annual meeting. Since February 20, the following subscriptions have been received to date:

Miss Jennie E. Hamand....	$ 5.00	Rev. A. S. Dobbs, D. D....	5.00
Allan Bourn.....	5.00	Mrs. Sarah J. Hartt.....	5.00
Hon. Alex. W. Thayer.....	5.00	Mrs. Caleb S. Green.....	5.00
Mrs. James A. Penfield....	5.00	M. B. I.....	200.00
John J. Albright.....	5.00		

WM. C. WINSLOW.

525 *Beacon Street, Boston, March* 21, 1892.

Archæological Notes.

In an article in the August BIBLIA we referred to the controversy which has been going on for over thirty years in regard to the Sumerian and Akkadian language. It is still disputed whether the name "Akkadian" belongs to the normal language, and "Sumerian" to the dialect, or the reverse, *i. e* which of the two was the language of Northern, and which of Southern Babylonia. Hincks gave the name Akkadian to a race speaking an agglutinating idiom which occupied the Babylonian plains before the Assyrians, and that Semitic civilization had gained a footing in the country by grafting itself on to this anterior civilization. Oppert, however, takes Akkadian to be absolutely synonymous with Assyrian, both simply implying the Semitic speech of Nineveh and Babylon, the language of the third column of the

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Achæmenidian cuneiform inscriptions. Halevy ("*Observations Critiques sur les prétendus Touraniens de la Babylonie:*" *Journal Asiatque*, June, 1874), endeavored to show that the presence of an Uralo-Altaic speaking people on Mesopotamian soil has been proved neither by the monuments, which all belong to the Semitic art, nor by the geographical names (also Semitic), nor yet by the evidence of writers. Over this theory there has been a controversy for many years.

A work has just been published entitled "*Samassumukim, Konig von Babylonien*," by C. F. Lehmann, which gives a long and elaborate study of the Sumerian question. He shows against Halevy and others, that what has been called the "Akkadian" and "Sumerian" language of early Babylonia was a really existent non-Semitic language, and no system of short-hand or cryptography, invented by priests. He presents strong arguments to show that Haupt was wrong in supposing Akkadian and Sumerian to be two kindred non-Semitic dialects, and that many scholars have been wrong in supposing Sumer to be South Babylonia and Akkad North Babylonia. According to Lehmann the Sumerian was the non-Semitic language which was first reduced to writing, as was generally supposed before Halevy, while the Akkadian is nothing else than the Semitic Babylonian.

In answer to numerous inquiries we would say, that the monthly parts of "Ancient Egypt" will be securely packed in pasteboard rolls, and with each part will be sent a "specie mailing packet" and a stamped envelope, so that the fifty cents can be forwarded at once. A good many subscribers have already paid for from two to twelve parts in order to save the trouble of monthly payments.

The work will be 13 by 17 inches, and will be printed on heavy book paper. Each part will average about fifty photo-engravings. Many of the illustrations, particularly portraits, will be in half-tone. Among the portraits will be those of Brugsch, Erman, Ebers, Lepsius, Wiedemann, Düemichen, Mariette, Maspero, Naville, and many other well-known Egyptologists.

The first part, which will be ready this month, will be devoted to "The Land and the People." Among the illustrations will be maps of Egypt, of the Nomes, sources of the Nile, Egypt during the pluvial period, views of the Nile, Racial portraits, taken from photographs by Mr. Flinders Petrie, etc., etc. A number of excellent maps of Egypt will be given in the different parts, showing Egypt at various periods, and giving the sites of the recent explorations of the Egypt Exploration Fund.

It must be remembered that this work, which is the finest ever issued on the subject by private enterprise, is under our "Special Offer" given to subscribers *at less than it costs to produce it.* The work will be electrotyped,

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and after a sufficient number of copies of each part are printed to supply our subscribers, the plates will pass out of our control, and then the work can only be procured of agents at $1.00 a part.

Under our "Special Offer" we cannot supply one-third of the BIBLIA readers with the work, but we hope and expect on the day of going to press that our five hundred list will be full.

Dr. von Luschan, the leader, and Herr Koldewag, the architect, of the expedition working under the auspices of the Berlin Orient Committee, have recently made their official report. In the spring of 1891, the expedition made extensive excavations in Sinjirli, in Northern Syria, for the purpose of laying bare the extensive ruins of what is regarded as a very old royal city of the Hittites. The royal city with its palaces and walls was one of vast extent. The explorers found a strong double wall around a place of fully 700 meters in diameter. Within this space the foundations of a number of large palaces were unearthed, that cover three times as much ground as the Royal Palace in Berlin. Dr. von Luschan expresses his belief that the outer walls of the city date back to the second millenium before Christ, or fully one thousand years earlier than the heroic period of the Greeks.

We quote the following from the Cairo correspondent of the *Times*:—

"M. Grébaut, director of the Antiquities Department, has been granted leave of absence. M. de Morgan [? Menant], the well-known French Assyriologist, is charged with a special mission to investigate and report to the Government upon the condition of the department. It is hoped, and it is not improbable, that the result will be a permanent change in the management, which for a long time has excited the gravest complaints from men of all nationalities interested in Egyptology."

The handsome sum of three hundred dollars has been received by Dr. Winslow from a subscriber in Boston. It is the largest donation to the Egypt Exploration Fund yet made in New England, and the second largest of all the 4,400 subscriptions since 1883. The late Miss Catherine Wolfe of New York presented the munificent donation of $1,000 in 1887. There is no reason why the wealthy patrons of educational and other good causes should not give liberally to such a cause as that of the exploration societies in the East.

The British Museum has just published two books connected with its lately acquired papyri from Egypt. The first is a third edition of Aristotle's "*Athenaion politeia.*" The other is a fac-simile of the entire MS. of the Mimes of Herodas or Herondas. Heretofore only about ten lines had been preserved of this Alexandrinian poet. The new find has 700 lines from him, constituting seven different poems, and in a meter almost without a parallel.

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"If we have been utterly confounded in contemplating the stupendous monuments of Egyptian magnificence, which continue to defy the ravages of time, what shall be said of remains of more ancient pyramids and colossal figures in America, of a style and character analogous to those of ancient Egypt, whose very stones are crumbling to decay, and on whose flinty sides verdure has crept over the dust of ages, until ancient and gigantic forests have acquired root hold, and grown over their very summits? Many an Alexander and Napoleon of pre-historic times has gone to his rest, and left no record, capable of enduring to the age we live in, to mark the glory of his empire. Many mummies are found in Peru, enveloped in bandages of fine cloth, while the bodies of kings are admirably preserved by means of a secret known only to the royal family." CHAS. WOLCOTT BROOKS.

The *Zeitschrift des Deutschen Palæstina-Vereins*, edited by Professor Guthe, of Leipzig, issued quarterly by Baedeker, of Leipzig, at ten marks a year, is an excellent periodical for Bible students. It is now in its fourteenth volume. While the Germans do not, as the English are doing and the Americans attempted to do, make original excavations and measurements in the Holy Land, they utilize, for scientific and biblical purposes, better than all others, the materials and data received, although their journal is not without reports of new discoveries, furnished especially by Architect Schick.

Dr. Charles Waldstein has received a concession from the Greek Government for the American School of Classical Studies at Athens to excavate Sparta, with Amyclæ and any other site in the whole of Laconia, for seven years. It is proposed to make a beginning at Sparta this month. At present excavations under Dr. Waldstein's direction are going on at Eretria, finishing the theatre; and the excavations of the theatre of Sicyon, undertaken by the American School five years ago, have now been completed.

San is no longer the inaccessible heap of ruins that it was when Mr. Petrie was excavating there. The traveler can leave the railway at a station not far from Mansourah and step at once into a comfortable dahabiyeh, which will convey him to the spot in a few hours along one of those broad and deep canals which Egypt owes to the English administration. The scene of Mr. Petrie's labors has become a place of picnic for the European inhabitants of Mansourah.

Prof. W. W. Moore, D. D. of the Union Theological Seminary, Hampden-Sidney, Va., has an interesting article in the Union Seminary Magazine for Jan.-Feb., entitled "Some Recent Explorations in Egypt." A *résumé* is given of the explorations made under the auspices of the Egypt Exploration Fund, Zoan, Tell Nebesheh, Goshen, Bubastis and Tahpanhes.

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The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examamples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archæological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskhutah*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I.," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahdanhes" and the "Daphnae" of the classical historians; also *Tell Nebesheh*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnae," included in "Tanis, Part II."

1887—*Tell-el-Yahudiyeh*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

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once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike 18th Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890-91.—*Ahnas-el-Medineh*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. Memoir to appear.

1890-3.—*The Archæological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Griffith, Fraser and Newberry, This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hassan* were thoroughly explored in '90-'92, and in '92-'93 the historic antiquities from Beni Hassan southward will be surveyed, traced, photographed, copied, etc. Dr. Winslow outlined the purpose of the survey in BIBLIA for November, 1890; and in January 1892, he described some of the "results" at Beni Hassan. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in *colors*), treating of the sculptures and pictures of Beni Hassan, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than $5.00 receive this volume of the season and annual report; previous volumes are $5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than $5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life — among them eighty-three university or college presidents — have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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☞ Entirely without endowment the Society is absolutely dependent on voluntary contributions, even for this season's labors. All services for the FUND by its officials are a gratuity.

Palestine Exploration Fund.

A Society for the accurate and systematic investigation of the Archæology, the Topography, the Geology and Physical Geography, the Manners and Customs of the Holy Land, for Biblical Illustration.

This Society was founded on June 22d, 1865. It was established on the basis of the following rules:

1. It was not to be a religious society. That is to say, it should not be pledged to advocate or attack any form of creed or doctrine.

2. It was not to adopt or to defend any side in controversial matters.

3. It was to be conducted on strictly scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and the travelers who have sent their observations to the committee. Among them are Col. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Col. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E., (who conducted the excavations of Jerusalem); Major Conder, R. E. (surveyor of Western Palestine and of the east country, unfinished); Lieut.-Col. Kitchener, C. M. G., R. E. (Surveyor with Major Conder); the late Major Anderson, C. M. G., R. E; Canon Tristram, F. R. S.; Dr. Selah Merrill, of Andover, Mass., etc.

Although the Society is not a religious society, strictly so-called, its work necessarily possesses unusual interest for Bible Students, and its chief supporters are found among ministers of all denominations, who see in the results of the explorations many confirmations of the truth of Scripture.

In the course of its twenty-five years' existence, the Society, with limited funds

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at its disposal, has done an immense amount of work, and published the result in books, papers, maps, plans, and photographs, primarily for the benefit of its subscribers, and als for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. Excavations at Jerusalem.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet underground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contours of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these and other discoveries, many questions of the topography relating to the city, and all Bible references to locality, are now viewed in an entirely new light.

2. The Recovery of the Synagogue of Galilee, by Sir Charles Wilson.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched, and are found to be of considerable architectural pretensions. As one consequence of this work, the building in which Christ taught the people could now be reconstructed.

3. The Survey of Western Palestine.—This work, occupying ten years in all, was carried out by Major Conder, R. E., and Lieut.-Col. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of the Survey, 172 of the missing Biblical sites were recovered and fixed.

4. The Archæological Work of M. Clermont-Ganneau.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the Stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are additional archæological discoveries of incomparable importance due to other explorers. Casts and drawings of these may be seen in the collection of the Fund.

5. The Geological Survey of Palestine, by Prof. E. Hull, F. R. S.—The geological facts here brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea.

These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. Excavations at Jerusalem are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. The Survey on the East of Jordan, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

8. Inquiry into Manners and Customs, Proverbs, Legends, Traditions, &c.—Readers of Dr. Thomson's "The Land and the Book," or the Rev. J. Neil's "Palestine Explored," will know what

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vivid light is often thrown upon whole classes of Scripture Texts by the accurate observation of the customs of the people. Yet no inquiry of this sort has ever been carried out systematically over the entire country. The Committee have made arrangements for conducting a scientific examination into all these points by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk-Lore Society, the Secretary of the Bible Society, and others.

It cannot be too strongly urged that no time should be lost in pursuing the explorations, for the vandalism of the East, and the newly imported civilization of the West, together, are fast destroying what ever records of the past lie exposed.

All subscriptions for the Palestine Exploration Fund should be sent to Prof. Theodore F. Wright, 42 Quincy Street, Cambridge, Mass., the Honorary Secretary of the Fund for the United States, and from whom all circulars and other information in regard to the fund can be obtained.

1. Subscribers of five dollars a year are entitled to receive—

   (1) Post free the "Quarterly Statement," which is the journal of the Society, and contains the reports of work done by its agents, and a record of all discoveries made in the Holy Land.

   (2) The maps published by the Society at a greatly reduced price.

   (3) Post free on application, a copy of the following works:—

   Schumacher's "Pella, the First Retreat of the Christians."

   Schumacher's "Ajlûn 'within the Decapolis.'"

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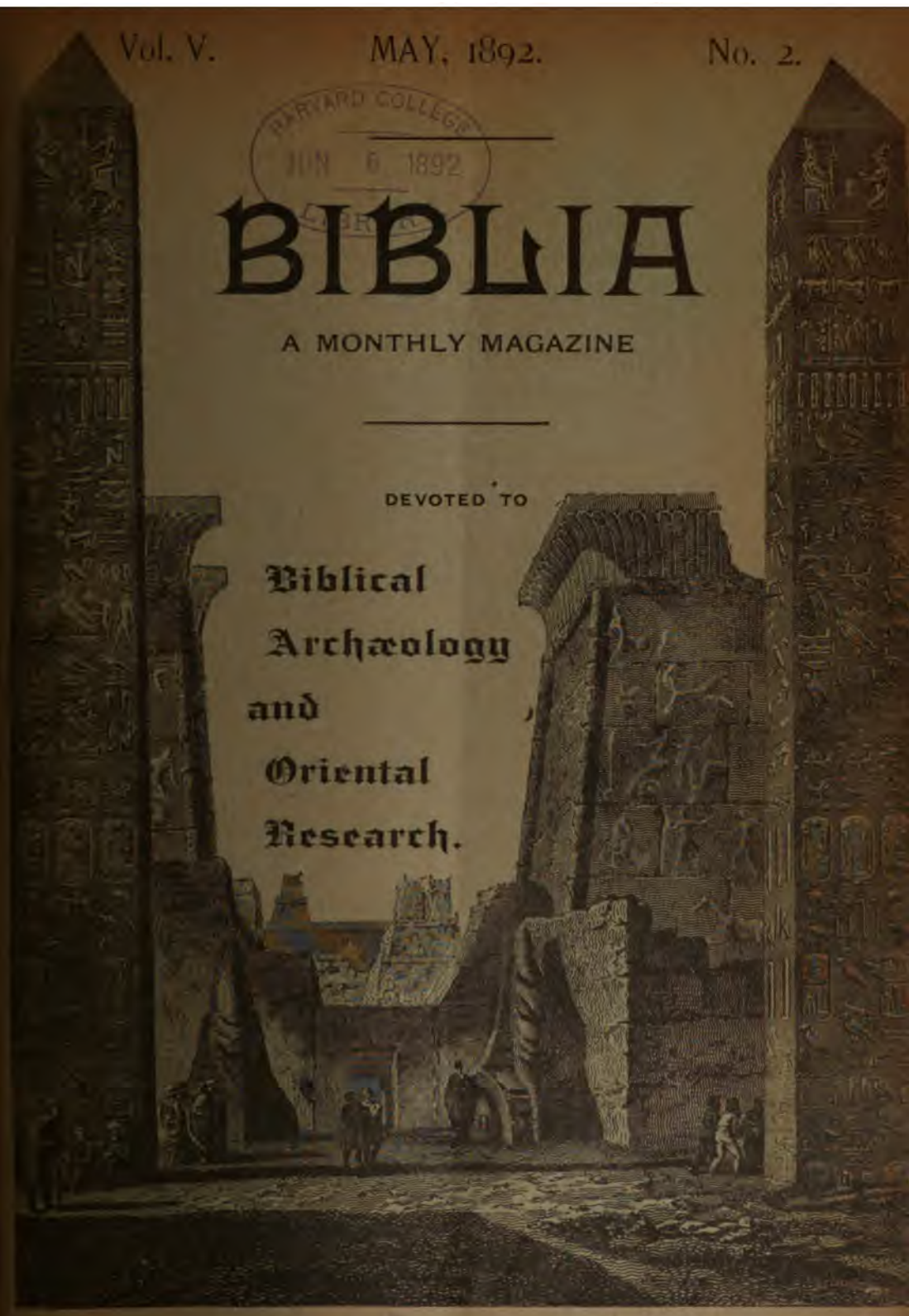

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Amelia Blandford Edwards.

The cable flashes the news this morning that Miss Edwards is no longer "this side of the Nile." But last evening I addressed a letter to "The Larches," the name of her home in the suburbs of Bristol. She has been convalescing from pneumonia since January, and, although she was unable to attend the Fund meeting on March 11, yet I fully expected to soon hear of her resumed activities in archæological and literary work. A sudden relapse, or an unexpected failure of the vital functions, must have snatched her from us. Alas! her labors as an Egyptologist are terminated in their glorious prime of usefulness; much remains unfinished; Wilson's "Egypt of the Past" is, I fear, not fully revised; the planned books to advance a more general knowledge of ancient Egypt and its people; she was, and is needed to popularize the discoveries made; the society has lost in England its "bright consummate flower" in attracting thoughtful and opulent people to aid its cause; as my own associate and friend her loss is irreparable.

It is fitting that BIBLIA, the official organ of our Fund in the United States, should record the remarkable career of Miss Edwards, at least in outline or part, and I venture to make the following sketch of her life.

Maternally descended from the Walpole family, her father an eminent officer in the Peninsular Campaign, the clever mental qualities of her mother and practical executive force of her father appear throughout Miss Edwards' entire career. Her musical taste and superior voice caused the family to give her a finished musical education; but such had been her unexpected success in short stories and sketches for *Chambers' Journal* and other periodicals that, at about the age of twenty-one, she determined on literature rather than concerts and operas for a profession. An interesting incident occurred

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at the age of fourteen. Amelia sent a tale to *The Omnibus*, a periodical edited by the late George Cruikshank. On the back of her MS. she had drawn caricatures of her chief personages, which so delighted the great humorist that he immediately called to see his unknown contributor. To his amazement Mr. Cruikshank was presented to a—child! Recovering from his surprise, he offered to train her in his special work. She declined the offer. Later on, and as an avocation, Miss Edwards studied with pencil and brush under the best masters. Her rare skill as an artist appears in her volumes

AMELIA BLANDFORD EDWARDS.

and periodical articles illustrated by herself, and her peculiarly clear, far-reaching, and agreeable voice in her lectures doubtless owed much to the early training of her vocal powers. Her thorough knowledge of music and painting, both theoretically and practically, made her one of the best critics in those departments for the leading reviews and journals of Great Britain. Perhaps her versatility in literary composition and her power of adaptability are nowhere better illustrated than in her articles in the *Britannica Encyclopædia* upon Egyptology—she wrote the supplementary article for the American edition on recent discoveries in Egypt—and her sketches and stories in

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Household Words, *Chambers' Journal*, and *Good Words*, or her various Christmas ghost stories for *All the Year Round*. Indeed, Miss Edwards worked in every branch of journalism except reporting, having written reviews, leaders, musical, dramatic and art criticisms, as well as archæological articles for the daily and weekly press. She was on the staff of the *Saturday Review*, the *Graphic*, the *Illustrated London News*, and *Morning Post*. For several years she was one of the chief writers for *The Academy*, and her *Times* articles on archæological and Egyptological discoveries were copied extensively in our own daily and weekly journals. Her profound knowledge of ancient Egypt and her exhaustive study of the remarkable results of the explorations in that historic wonderland, combined with her graphic and picturesque powers of description, made her magazine articles of popular as well as scholastic value. *Harper* for July, 1882, on the great discovery of royal mummies, for October, 1886, on Tanis (Zoan), and the *Century* for January, 1890, on the temple of Bubastis, particularly illustrate this rare combination of knowledge and its *popular* expression.

The last novel of Miss Edwards, "Lord Brackenbury," with its portrayal scenes under Vesuvius, at Verona, and in England, has passed through twenty editions since its appearance in the London *Graphic* as an illustrated serial. It is published in German, French and Russian. "Barbara's History," one of her earliest stories, has always been a favorite with many. "Debenham's Vow" introduces Charleston and the perils of blockade-running. Then there are "Half a Million of Money," "My Brother's Wife," "Miss Carew," "In the Days of My Youth," "Monsieur Maurice," "Hand and Glove," etc., etc. Critics considered Miss Edwards the best writer of short or "not continued" stories in England. *The Queen* remarked of her novels: "Their workmanship is finished and delicate; their plots skilfully conceived and wrought out; the spirit of the narrative genial and pure, and the men and women in them freshly and pleasantly depicted." Their special fascination to many is their striking, quaint, brilliant touches of foreign life, of arts, of scenery, of famous and of little known regions, that flavor them with relish and variety from beginning to end.

As a traveler Miss Edwards was at her best. Of her "Thousand Miles up the Nile," richly embellished with her own sketches, the *Literary World* truly said, it "is one of the classics of the literature of Egypt." * * "one of the brilliant, fascinating books of travel for all time." *The Critic* said, "the ruins hum with busy life"—"there is the narrative, lively, piquant, full of fun, eminently readable." "Untrodden Peaks and Unfrequented Valleys" is a vivid sketch of her tour of the Dolomite Mountains, with her pencil illustrations. She was the first foreigner to ascend the Tasso Bianca peak. In addition to her long sojourn in Egypt, Miss Edwards visited the entire Levant, crossed both ranges of the Lebanon, and carefully studied Athenian art and archæology *in situ*. Her vacation rambles included a dozen

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trips up and down the Rhine and inspections of every noted picture gallery of Europe.

How came Miss Edwards to be an Egyptologist? "As a child," she says in her visit to Thebes, "'Wilkinson's Manner and Customs of the Ancient Egyptians' shared my affections with the 'Arabian Nights.' I knew every one of the six hundred illustrations by heart." In 1874 the Egyptian bud blossomed, and her "Thousand Miles" (now revised) was the first flower. Since then have appeared her "Egyptian Archæology," from Maspero's edition in French, "Rameses, the Pharaoh of the Oppression," and many brochures on ancient Egypt in the light of fresh discoveries. Sir Erasmus Wilson, in a note to me justly pronounced her in the advance of the most advanced authorities in modern Egyptological research and exploration. Through her efforts, with the distinguished co-operation of Prof. R. Stuart Poole, and backed by Sir Erasmus Wilson, the Egypt Exploration Fund was founded in 1883. Since then almost her whole time has been absorbed in Egyptology in some form. *The Academy* has had scores of articles from her pen, while her semi-critical narratives of fresh and important discoveries, published unsigned in the *Times*, have been largely copied into the dailies and weeklies of England and America.

But to two of her doings in connection with the literary and archæological societies of Europe, with which she was affiliated, can we here refer. By invitation of the Emperor the triennial Orientalists' Congress of 1886, met in Vienna. Miss Edwards' important paper, which she read to that august gathering of nobles and scholars, was at once published in French, German and English. King Oscar invited the Congress of 1889 to Stockholm. In Miss Edwards' absence, Dr. R. N. Cust, secretary of the Royal Asiatic Society, read her paper in the presence of the Court and the entire Congress. It treated of the Cypriote, Phœnician, and other signs upon the potsherds quite recently found by Petrie in the Fayûm, among which Miss Edwards identified some sixty Cypriote characters in all. The *Times'* special correspondent, referring to this paper alone, said "the dates of which (the characters) assigned to the XIIth and XVIIIth dynasties have led to the conclusion that the Græco-Phœnician alphabet was in use in Egypt at a period antecedent to the date of the Exodus." Such was the interest in the paper that, at the request of Dr. Brugsch and others, it was again read in the African section of the Congress.

The lectures by Miss Edwards in the United States are fresh to thousands of her hearers, and they need no recital from me now. Her last volume, "Pharaohs, Fellahs and Explorers," contains the lectures in substance. During her visit, in the winter of 1891, she was made an honorary member of several of our societies. At the centenary of Columbia College, in 1887, the honorary degree of L. H. D. (doctor of letters) was conferred on Miss Edwards, and Smith College bestowed its initial honorary degree, that of

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LL. D., on the savant-novelist, or novelist-savant. Her address before the American Geographical Society, in New York, was published after her return to England.

It is not too much to say that Miss Edwards will live in biography as one of the most remarkable women of the latter half of this century. Who else has undertaken so many lines of work, and done them so well, as she? Could her life have been spared us, and in vigor, another decade, I am sure that her fame in Egyptology would have steadily grown, and her influence to promote a wider knowledge of that science been correspondingly increased. But we thank Heaven for what her busy, varied, suggestive life accomplished, and for the splendid example she has set to her own sex in showing what women can do in scholarly research, and, more important yet, in causing its light to shine out to enlighten the world. WM. C. WINSLOW.

Boston, April 16, 1892.

The Egypt Exploration Fund.

The fifth ordinary general meeting of the Egypt Exploration Fund since its incorporation as a society (the ninth since the foundation of the Fund in 1883), was held on Friday afternoon, March 11, in the large room of the Zoological Society, 3, Hanover square, the president, Sir John Fowler, Bart., K. C. M. G., in the chair.

There were present Prof. Reginald Stuart Poole, LL. D., vice-president of the Fund; H. A. Grueber, Esq., F. S. A., honorary treasurer; Hellier Gosselin, Esq., secretary; T. H. Baylis, Esq., Q. C.; Mrs. Tirard and Mrs. McClure, members of the committee; and several of the local honorary secretaries.

The proceedings were opened by the chairman, who called upon the secretary to read the minutes of the last meeting, and the list of members of committee who were retiring in rotation, and the list of members recommended for re-election. The Rt. Rev. the Bishop of Truro and Mr. Tyssen Amherst, M. P., were recommended for election as new members of the committee. The following resolution, proposed by T. H. Baylis, Esq., and seconded by Prof. R. S. Poole, was carried: "That James Hilton, Esq., and the Rev. R. M. Blakiston be re-appointed honorary auditors of the Egypt Exploration Fund."

The president then declared the order of business (following the election of members of committee and other officers) to be as follows: (1) report of the honorable treasurer; (2) report of the honorable secretary; (3) distribution of antiquities; (4) archæological survey.

Mr. Grueber, honorable treasurer, then read his financial report for the year 1890-91, and presented the balance sheet.

"The balance sheet which it is my duty to submit to you this day will be found to compare very favorably with its predecessors, and even with that of last year, in which I showed that on

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August 1, 1890, the funds at the disposal of the Fund were larger than on any previous occasion. I need scarcely say that this favorable state of affairs is again due to the indefatigable labors and splendid organization of your honorary secretary and vice-president, Miss Edwards; to the continued valuable and unremitting labors of your honorary treasurer for America, the Rev. Dr. W. C. Winslow; to the hearty co-operation of the several local honorary secretaries, and, I may also add, to many individual members of the Fund.

"The chief items of the balance sheet now before you may be briefly summarized in the following manner. First, as to our liabilities. The total expenditure for 1890-91 was £2547 15s. 4d., which sum is made up as follows: (1) For M. Naville's expenses connected with the excavations at Ahnas, £532 3s. 8d. (2) For the transport of sculptures from the site of that city to Alexandria, £424 16s. 6d. This sum includes Count d'Hulst's salary for the period in which he was engaged in superintending the transport, but does not include the further charges of transport of the blocks to London and on to their ultimate destination, as this last expenditure was not incurred till after the month of August. (3) For the Survey Fund, £552 5s. 4d., which sum is made up of £61 for Mr. Newberry's salary when engaged in preparing his work before his departure for Egypt; for outfit of expedition, including tracing paper, camera, etc., £78 3s. 2d.; and of £413 2s. 2d., which includes Mr. Newberry's and Mr. Fraser's salaries at £3 a week from November to August, their traveling expenses and additional liabilities incurred during the progress of their work; and also the expenses of the artist, Mr. W. W. Blackden, who gave his valuable services to the Fund. (4) For publications, £729 10s. 10d., which include the completion of *Onias*, the printing and illustrating of *Bubastis*, and other expenses connected with packing, labeling, etc., of these volumes. And (5) for the usual outlay connected with rent of office, secretarial salaries, printing circulars, postage, stationery, etc., £308 8s. 2d.

"The total receipts for the same period have been £3092 18s. 8d., viz.: (1) by subscriptions and donations, £2694 1s. 1d. These may be thus sub-divided—(*a*) through Miss Edwards, £307 0s. 1d.; (*b*) through the local honorary secretaries, the treasurer and the bankers, £582 10s. 8d.; (*c*) through the Rev. Dr. W. C. Winslow, £105; (*d*) from the University of Philadelphia, £100; (*e*) from Mr. W. J. Mullins, honorary secretary for Australia, £20 8s. 0d.; (*f*) from M. and Mme. Hentsch, of Geneva, their annual donation of £30; (*g*) from the Special Survey Fund, which Miss Edwards started with success in the previous year, and has still improved, £480 9s. 10d; and (*h*) from the Supplementary Transport Fund, £123 12s. 6d., of which sum the Museum of the Louvre at Paris generously contributed £104 15s. 0d.; (2) from the sale of publications, £274 1s. 6d.; (3) from interest on the deposit of the Fund at the bankers, £118 16s. 11d.; and (4) from the proceeds of lectures given by the Rev. Canon Bell and Miss Barlow, £5 19s. 2d.

"On comparing our financial position of last year with that of the previous one, we arrive at the following results:—The gross expenditure for 1889-90 was £2250 6s. 8d., as against £2547 15s. 4d. for 1890-91; and the gross receipts over the same periods were £3283 8s. 10d., as against £3092 18s. 8d.

"It would at first appear, from this last item, that there had been a considerable falling off in the amount of gross receipts last year as compared with the previous one. But this may in a certain degree be explained, that in the balance sheet of 1889-90 was included the sum of £173 subscribed for the American Students' Fund, which practically did not form an asset of the Fund, but which amount I was obliged to include in the balance sheet as it passed through our bankers' hands. If we deduct the sum of £173 from the gross receipts of last year, it will be found that they fall very little short of those of the previous one.

"As regards the available assets at the close of the two periods, on July 31, 1890 the cash balance was £3626 15s.; and at the same date in 1891 it stood as £4172 8s. 4d.

"Before concluding my report I should like to draw your attention to the fact that the Fund is now freely launched into a double undertaking, viz., into that of survey as well as excava-

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tions. How successful the latter has been it is unnecessary for me to say; but I may add that the survey promises well to follow in its footsteps. The result of the first year's work of the survey will soon be before you, in the shape of two volumes giving reproductions of numerous inscriptions of great historical value and also colored illustrations. All this, however, means an increased expenditure, which I hope will be met by the generosity which you have shown towards the good work of the Fund."

Mr. John Mackrell moved the adoption of the report. In seconding the report, Mr. A. J. Woodhouse drew the attention of the meeting to the large proportion of subscriptions received from the United States, and expressed his regret that the English subscriptions were not as numerous.

The president then expressed his deep sorrow and regret, and that of all present, at the absence of the honorary secretary, and especially that the cause of her absence was illness. He went on to inform the meeting that the serious illness from which Miss Edwards was suffering was the result of her visit to Millwall Docks to inspect the columns, etc., brought to England in October last. The president desired Miss Paterson (Miss Edwards' secretary) to express the feeling of the meeting to Miss Edwards, and to convey their sympathy and fervent hope that she would soon be restored to perfect health and strength. Sir John Fowler then referred to the severe loss to the Fund caused by the death of a very distinguished member of their committee, Sir William H. Gregory, whose public career was remarkable and honorable. He was appointed trustee to the National Gallery in recognition of his high character.

The president also called the attention of the meeting to the great American loss they had sustained by the death of the Hon. J. Russell Lowell, D. C. L., etc. He was, however, pleased to inform them that they were fortunate in having him replaced by the Hon. George W. Curtis, LL. D., a friend of Mr. Lowell's.

He then added a few words on the work in Egypt during the season 1890-91, stating that M. Naville had excavated the temple of Ahnas-el-Medinet and found six granite columns, one of which, quite complete with its palm-leaf capital, had been presented to the British Museum. The marks of the tools on that column seemed to him as recent as if they had been made yesterday, and to Sir John Fowler's mind, as an engineer, were of peculiar significance, as he knew of no method or tools which would produce those marks except precious stones, as asserted on other occasions by Mr. Flinders Petrie. These columns, he went on to say, bear the names of Rameses the Great and his son, Menepthah. He added that the other five imperfect columns had been distributed among various museums. The president strongly recommended all present to go to the British Museum and see the column for themselves. M. Naville also found a colossal statue of Rameses II. which had been sent to the United States; a lion couchant, which had been presented to the Museum at Greenock; a red granite bust, now at the Charterhouse School; and many valuable small objects.

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The president stated that the rock-cut tombs of Beni Hasan and the neighborhood had been surveyed, copied, and the paintings reproduced, the work having been performed by Mr. Newberry, Mr. Fraser and Mr. Blackden. He was glad to say that Mr. Newberry was present at the meeting and would read a paper on the subject. The united work of the three gentlemen would appear in two months in a work in two parts. The president said he believed this work would form one of the most valuable and interesting ever published by the Egypt Exploration Fund. He mentioned that Mr. Blackden was a Royal Academy Student who had given his services gratuitously.

Before closing his address the president referred to the remarks of a former speaker as to the relative proportion of the American and English subscription lists, stating that the American subscriptions were due to the indefatigable exertions of our eminent honorary treasurer and vice-president, the Rev. W. C. Winslow, D. D., LL. D., etc. He said that the balance sheet was, as it ought to be, most satisfactory, but two circumstances led him to hope for an increase in the English subscriptions. A feeling of jealousy or rivalry that England should be equal to America. He assured the subscribers that this would not offend the Americans, and said that he should not be content so long as he was president of the Fund till this object was gained. Sir John Fowler said that, so far as he knew, the Egypt Exploration Fund was the only society that gave more than it received. He considered this a very remarkable thing; the value of the publications being greater than the subscriptions received for them. He thought that this alone—especially in a good cause, one of the principal objects of which was to elucidate and explain the Bible, an unmixed good—should be sufficient to attract subscribers.

Mr. Grueber then read Miss Paterson's statement:

"In the absence of the honorary secretary, I have drawn up a short statement of the work done since the meeting in February, 1891.

"Miss Edwards then informed the meeting that M. Naville was at Ahnas-el-Medineh, and it is now my duty to report the results of his excavations in that neighborhood. M. Naville has himself described the discovery of the ruins of the temple in the special Extra Report for 1889-90. Finding that the necropolis yielded so little, M. Naville and Count d'Hulst went over to the mounds of Henassieh. After much trenching, they at last hit upon a granite monolithic column with a palm-leaf capital, and found it was one of six columns, seventeen feet high, forming the vestibule of the temple. The sculptures on these columns represent Rameses II. making offerings to various divinities, and also give the name of Menepthah, Rameses' son. The architraves supported by the columns bear the cartouches of Usertesen II. of the XIIth Dynasty. These six columns were brought to England, and will this afternoon be voted to various museums.

"On the south side of the vestibule, M. Naville discovered a sitting statue of Rameses II. of heroic size, in red limestone, the throne painted red, and the head-dress with stripes of blue and yellow. The inscription on the lower part of the base is a dedication to Ursaphes, a form of Osiris generally represented with a ram's head. This statue was also brought to England. The temple itself, having been built of soft white limestone, had been entirely destroyed, and the material employed again for building purposes.

"It is only necessary to say a few words with regard to the progress of the Archæological

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Survey, as Mr. Newberry will read a paper on this subject, in which he will lay before you the methods and results of his work at Beni Hasan and El Bersheh. The committee and honorary treasurer decided to go to a little extra expense, and to send out a larger number of officers this season, as it was of the greatest importance that the El Bersheh tombs should be thoroughly copied, as well as those of Beni Hasan, before the first Survey Memoir could be issued. Every effort is now being made that this volume may be in the hands of subscribers early in the spring.

"The annual Memoir for 1889-90, *The Festival Hall of Osorkon II.*, is now in the press. The delay in producing this volume has been caused by the extreme difficulty of the work, which M. Naville had at length succeeded in accomplishing, in piecing together the fragments of the tableaux which decorated the walls of this beautiful hall. This new volume will contain thirty-five linear plates after drawings by Mme. Naville. Most of the plates are folded, thus showing each a complete scene.

"The public libraries are slowly but surely recognizing the importance of the work of the Fund, and how necessary it is for them to possess the Memoirs issued by the society. The names of ten of these libraries have been added as fresh subscribers on Miss Edwards' list, and three on Miss Barlow's list."

The president proposed the adoption of Miss Paterson's statement, and a vote of thanks to her for the help she had given to Miss Edwards, as well as for the work she had done for the Fund during Miss Edwards' illness.

On seconding the above vote of thanks, Prof. R. S. Poole took occasion to refer to Mr. Griffiths' volunteer work for the Archæological Survey, in carrying out and directing the survey, revising inscriptions, etc. He said that it was difficult to estimate how great and onerous his work had been, as also that of his colleague, the honorary treasurer. Mr. Poole then read a letter just received from M. Naville, giving details of the latest progress of the researches this season. He also drew the meeting's attention to the labor and beauty of Mme. Naville's work in executing the plates for M. Naville's memoirs, which labors had injured her eyesight; and he suggested that a vote of thanks should be accorded her.

Referring to the president's remarks on the illness of their honorary secretary, Mr. Poole said the work of the Fund would have come to a deadlock had it not been for the able assistance of her private secretary. He considered Miss Edwards to be the Fund; alone by herself she had made the Fund what it was. He had never seen her enthusiasm equalled except in political strife. He wished Miss Edwards many years health and strength.

The list of distributions to various museums were then read by Mr. Grueber, as follows:

LIST OF DONATIONS.

The British Museum: 1. A complete, finely inscribed column, in red granite, with palm-leaf capital, from the ruins of the Great Temple of Harshefi (Usarphes), the local deity of Heracleopolis Magna, which was discovered this year by M. Naville. This column dates from the period of Rameses II. (XIXth Egyptian Dynasty).

2. Ushabti inscribed with the name of Harshefi

3. Dried fruit.

4. Glazed vase.

The Museum of Fine Arts, Boston: 1. A finely inscribed column in red granite, with palm-leaf capital (slightly damaged), from the ruins of the Great Temple of Harshefi, in three pieces.

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2. A selection of small antiquities, including ushabtis, dried fruits, etc., from the necropolis of Hakhenensu.

The University of Pennsylvania: 1. Shaft in two pieces of a finely inscribed column in red granite.

2. Colossal statue of Rameses II. in red limestone, painted with blue and yellow stripes on the head-dress. This was in three pieces.

The shaft and statue are both from the ruins of the Great Temple of Harshefi.

The National Museum of South Australia: 1. Shaft in two pieces of a finely inscribed column in red granite from the ruins of the Great Temple of Harshefi.

2. Cast of the palm-leaf capital to complete the above column, which the authorities of the British Museum have most generously offered to have executed from their complete capital.

The Owens College, Manchester: 1. Shaft, 12 feet 8 inches long, of finely inscribed column in red granite from the ruins of the Great Temple of Harshefi.

The Royal College of Surgeons: 1. A remarkable bone, which had been broken in life, and had subsequently naturally reunited. A similar example was found in the necropolis of Sakkarah twenty years ago by the late Mariette Pasha, and is now in the Egyptian Museum at Ghizeh. The present example was discovered by M. Naville in the necropolis of Hakhenensu.

The Chadwick Museum, Bolton: Shaft, in two pieces, of a finely inscribed column in red granite, from the ruins of the Great Temple of Harshefi.

2. A selection of minor antiquities from the necropolis of Hakhenensu.

The Museum and Art Gallery, Nottingham: 1. A selection of minor antiquities from the necropolis of Hakhenensu.

The Watt Institution, Greenock: 1. Couchant lion from the ruins of the Great Temple of Harshefi—limestone, in two pieces, heroic size.

2. Double mummy case from the necropolis of Hakhenensu, consisting of an outer coffin with carved mask, and an inner cartonnage richly painted.

The Charterhouse School, Godalming: A bust in red granite of an unknown Egyptian king, believed to be Rameses II., XIXth Dynasty.

The Albert Museum, Dundee: 1. A double mummy case from the necropolis of Hakhenensu, consisting of an outer coffin with carved mask, and an inner cartonnage richly painted, in perfect condition.

2. Selection of minor antiquities from the necropolis of Hakhenensu.

Mr. Newberry then read his paper, which we hope to print in full in an early number of the *Academy*.

The president, in proposing a vote of thanks to Mr. Newberry, said that the greatest praise he could give to the paper was to say that it was a clear indication of the extreme value of the forthcoming publication on the tombs of Beni Hasan.

Prof. R. S. Poole seconded the resolution, and said that he thought he knew as much as anyone the extreme difficulty of the work which had been done by Mr. Newberry, and it was almost inconceivable that he could have covered such a stupendous amount of paper in the space of time he had devoted to the work. He wished it to be remembered that but for Mr. Newberry's work the inscriptions, etc., would have been lost to the world, as the tombs are fast perishing.

Mr. Baylis then proposed a vote of thanks to the chairman for the admirable way in which he had conducted the business of the meeting. Prof. Poole seconded this resolution, which was carried by acclamation.

The Academy, London.

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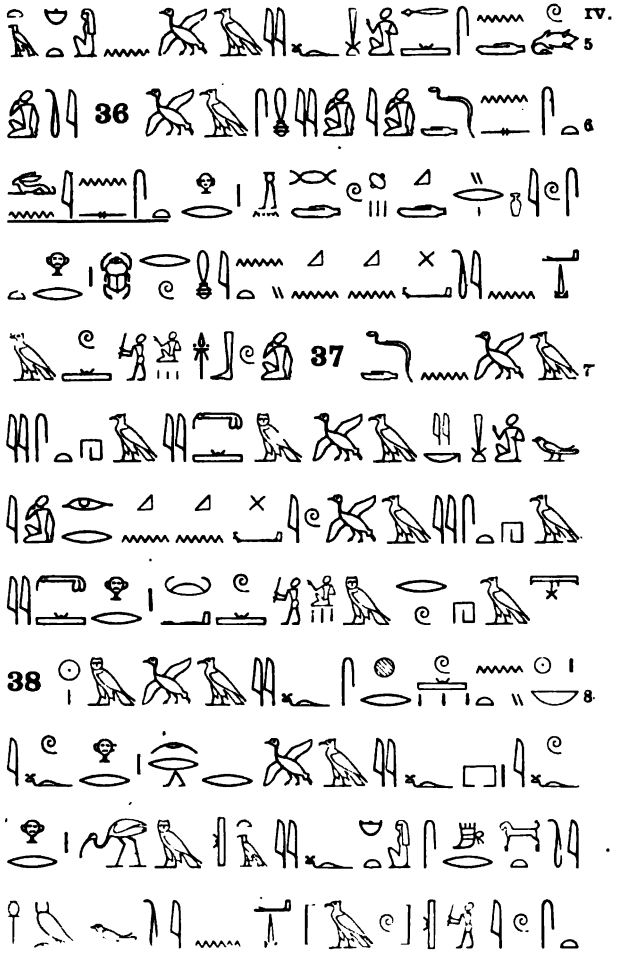
The Oldest Fairy Tale. IV.

PAPYRUS D'ORBINEY.



Transliteration.

ta ḥimt en paif sen â
senduṯhâ 36 pa semâi
â·zed nes set un ânes
set ḥer ân âdu qediru
âu set ḥer kheperu mâ
enti qenqenṯhâ en âz-
au âbu 37 zed en pai-
set hai em paik sen
sherâu â·âr qenqen âu
paiset hai ḥer beḥâu
em ruha 38 em paif
sekheru enti râ neb
âuf ḥer sper er paif
per âuf ḥer qem taif
ḥimt setertṯhâ sekh-
merṯhâ en âz[au] âu set

TRANSLATION.

the wife of his older brother was afraid 36 that he would repeat* what she had said (to him); *so she* besmeared[30] herself with grease and dirt and acted as one who had been criminally assaulted, for she intended 37 to say to her husband: "Your younger brother has done me violence." When her husband returned in the evening 38 as usual† and arrived home, he found his wife lying (on the floor) as one outraged[31] by a villain. She did

*Lit.: "fearing 36 the speech which she said."
†Lit.: "in his habit which was every day."

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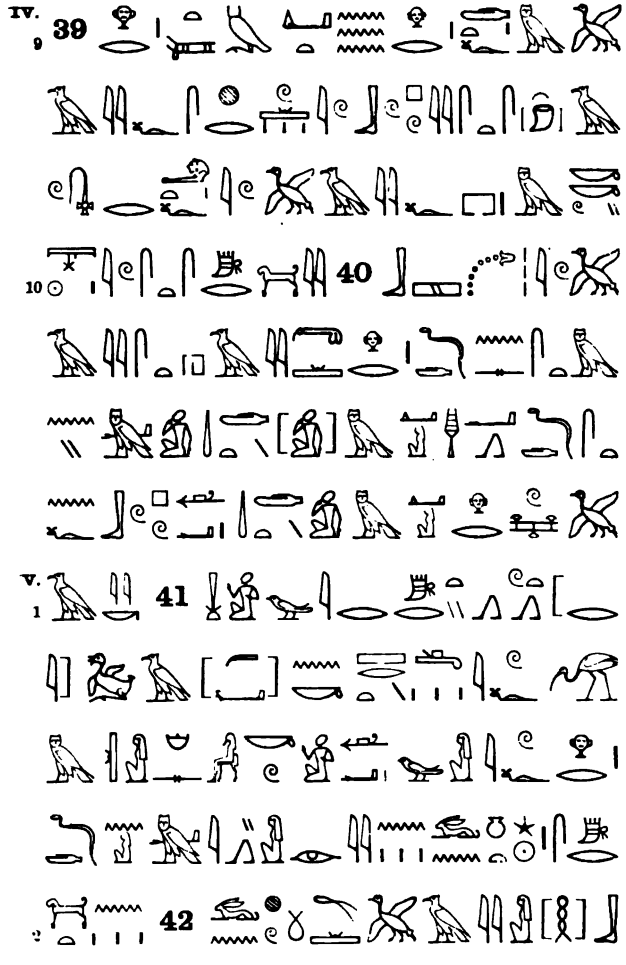

Transliteration.

39 ḥer tem dut mu ḥer
dedtef em paif sekheru
áu bupuiset setau er
ḥátef áu paif per em
kekui áu set seteri 40
beaḥu áu paiset hai
ḥer zed nesset em ni-
má zedt em dut áḥá
zed set nef bupu uá
zedt em duá ḥeru paik
41 sen ḥeráu ár terti
iut [er á]za nek pertu
áuf qem ḥems kuá uá
áuf ḥer zed ná máái
árinu unnet setert nu
42 unkhu paît [ḥe]b-

TRANSLATION.

39 not bring him water for his hands for his usual (ablution),* nor did she light the lamp for him; but his house was in darkness† and she was lying[32] 40 besmeared (on the floor). Then her husband asked her: "Who has had intercourse with you?" Whereupon she answered:‡ "Who else but your§ 41 younger brother, when he came to fetch some seed for you and found me sitting all alone.¶[33] Then he said to me: 'Come, let us enjoy an hour of intercourse![34] 42 Put on your dress!'[35]

*Lit.: "for his hand as (was) his custom."
†Lit.: "in night."
‡Lit.: "again said she to him."
§Lit.: "not one spoke to me except your," etc.
¶Lit.: "he was finding sitting l alone."

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Transliteration.

-[esu] á nef ḫer sed ná
áuá ḫer tem setem nef
ás ben ánek taik mer
ḳher paik sen á em
duk em sekheru [en]
átef 43 á ná ḫer sed
nef áuf ḫer [sendu] áuf
ḫer qenqen er tem dut
árıá nek áput ḳher ár
duk ánḳhef áuá er mer
ná pterá 44 un nef iuit
em [ḳhetá] er [ḥu duá]
pa un tutu ḫennu pai
semáiu bán unu áuf ár-
tef em sez un án paif
sen á ḫer ḳheperu 45
má ábu qemát-

TRANSLATION.

So spake he to me. But I did not listen to him, (but said): Am I[26] not your mother, and is not your older brother as a father to you? 43 This is what I told him. He, however, was alarmed, and assaulted me lest I should disclose it to you.* Now, if you let him live, then I must die. See, 44 he will come to beat me because I have disclosed this wicked speech (of his). He will surely[27] do so."† *Then* the older brother became 45 like a southern panther.

*Lit.: "that not giving make I to you an account."
†Lit.: "he will do it on the morrow." cf. note 37.

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Transliteration.

-u áuf ḫer dut demutu
paif nenui áuf ḫer du-
tuf em dedtef un án
paif á áḥá en ḫa pa
sebai 46 paif áhaitu er
ḫadbu paif sen ṯheráu
em paif iuit em ruha
er dut áq naif ásutu
er pa 47 áhaitu ḫer
[á]r pa ṯhu ḫer ḫetep
áuf atepef stimu neb
en sekhetu em paif se-
ḫeru enti rá neb áuf
ḫer 48 iuit áu qau ḥá-
uti ḫer

TRANSLATION.

He whetted his knife* and took it in his hand.† *Then* he‡[38] hid behind the door 46 of his stable, in order to kill his younger brother when he should return§ in the evening and drive his cattle into the 47 stable. Now when the sun[39] had set,[40] the younger brother loaded himself down with all the herbs of the field as was his daily wont. Then when he 48 arrived home, and the leading[41] cow came to

*Lit.: "he was in making sharp his knife."
†Lit.: "he was in giving it into his hand."
‡Lit.: "his older brother"—the word "brother" being omitted in the papyrus by a mistake of the scribe.
§Lit.: "in his returning."

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NOTES.

[30]**adu**—The sprinkling of ashes on the head was the usual sign of intense grief among the Orientals; cf. the many passages in the Bible, e. g. Jer. xxv.: 34; Lam. iii.: 16; Job. ii.: 8; Matt. xi.: 21, etc. The word **adu** is written quite distinctly in the papyrus, but the next word which is also very plainly written **qediru**, Griffith (in Proc. Soc. Bibl. Arch. 1889, pg. 167) wants to read **pediru**: □ "'bandages, lint' for the supposed wounds (?) or it may be a net or bag, or other protection or ornament for the hair." Griffith's reading and rendering is, however, questionable. The word **qediru** may mean, as we have translated it, "to rub with dirt," which would make excellent sense in this passage. It is difficult to understand why the woman should have used fat or grease on this occasion, as oil and fat were used by the oriental on purely festive occasions. This rubbing with fat and dirt may, however, have been a special Egyptian custom.

[31] The pronunciation of this sign and word may either be **sekhmer** or **semer**. The sign here given is also pronounced **ab**, as for instance in the words **ab** "elephant" or **ab** "ivory," but it is also in many words identical with the similar sign as in the word in this passage. Notice the participial ending **-tha** after **sekhmer** and the preceding word **setertha**.

[32]**seteri**—a mistake of the scribe, who spelled at the end [i] instead of [**tha**], which is the usual participial ending.

[33]**ua**—Notice the two determinatives and after this word; the first to express the idea "solitary," and the second to represent the feminine form. The word preceding this **kua** "I" or "me" has also a mistake, as the determinative should have been and not the masculine . The difference between these two signs in the Hieratic consists in a dot over the feminine: being , while is .

[34]**seter nu.**—Literally: "of lying down we." The **nu** is needlessly repeated from the preceding word **arinu**. Cf. the same in line 64.

[35]"Put on your dress."—Notice the different version in line 27.

[36]**anuk** "I"—The same mistake occurs here as in line 41 (**kua**) namely in the use of the masculine determinative for the feminine ; cf. note 33.

[37]**sez**—This is undoubtedly a mistake of the scribe who wrote an [or **s.**] for the [or **hez**]. In fact the two signs resemble each oth-

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er very much in the cursive Hieratic handwriting. There is no such word as **sez** while **hez**, so frequently employed in this papyrus, means "to illumine," and may here signify "in the morning, to-morrow."

[38]"he hid"—The scribe omitted the word **sen** "brother" before **a** "older."

[39]"the sun"—Or Shu, one of the many names of the sun-god; cf. line 130. In later or Ptolemaic times the sign (a bird's feather) is displaced by two oval rings, also pronounced **shu**. The sun, or Shu, refers specially to the burning rays, while Aten, which occurs in line 58, refers to the disk. In connection with the word **hetep** "to set" we generally find the name of the sun to be Tum. Brugsch in his *Mythologie* devotes a chapter to the god Shu (pages 422-438).

[40]**hetep**—Notice the unnecessary repetition of the determinative which is taken from the preceding **shu**.

[41]"leading cow," i. e. the first one to enter or preceding the others.

An Archæological School in Jerusalem.

Why not? Athens has one that is doing great credit to American enterprise and liberality, and is destined to be of inestimable service to students in Hellenic architecture and sculpture from its daybreak to glorious zenith. Rev. D. Stuart Dodge, of New York, has advocated the establishment at Beyrout, probably in connection with the American College there, a seminary or school for the study of the Holy Land—especially intended for graduates of theological seminaries and biblical students, where six months, a year or more, can be devoted to a comprehensive and technical study of the geography and sites of Old and New Testament history in the light of exploration; including excursions to many of the important points, and a sojourn in tents at the Sea of Galilee, Jerusalem, Hebron, etc.; the expenses being reduced to a minimum, and in case of endowment, trifling. Nothing could be a better investment, in every sense of the word, for the churches (parochially speaking) of America to make. A few hundred thousand dollars thus employed would be the most sensible contribution ever made by the Christian people of our land. Could our "theologues" and young ministers, in fives and tens, go to Palestine for such a purpose, the beneficial results would be felt wherever they taught and preached.

I am inspired at this moment to write BIBLIA by a letter just published in *The Churchman*, which is in precisely my same vein, and with the same end in view. It is from that journal's foreign correspondent. Its heading is "The Jerusalem Association of the Palestine Exploration Fund." I quote it nearly entire:

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"It seems strange that with the interest taken in the Palestine Exploration Fund by American and European residents in Jerusalem all literary and exploration work up to this date has been carried on by individuals entirely on their own responsibility; and this has not been without some advantages. But a visitor to the American and British Archæological schools in Spensippos street, Athens, cannot fail to be impressed with their usefulness. There is nothing of the kind in Jerusalem. And yet, scattered over the Holy City, there are several small private collections of antiquities of more or less value.

"The Palestine Exploration Fund having lately appointed an honorary secretary for Jerusalem, a meeting of seventeen friends and workers assembled at Bishop Blyth's house on January 30, and formed themselves into a local branch under the title of "The Jerusalem Association of the Palestine Exploration Fund." Mr. J. Rendel Harris, formerly fellow of Clare College, Cambridge, England, and later Professor of Biblical languages and literature in Haverford College (who is now examining the texts of Old Testament manuscripts in the library of the convent of the Holy Sepulchre for the University of Cambridge) made a suggestive speech, an outline of which may be acceptable to the readers of *The Churchman*: 'The immediate need of Palestine explorers is an accessible collection of maps and works of reference, including, if possible, the early itineraries, as well as modern works of research. No one can carry about with him the apparatus necessary for a knowledge of such diverse periods and nationalities as are contained under the heading of Palestine antiquities. If such a collection could be made I have little doubt that before long we should have the second of our great needs met, viz., the establishment of a local museum. I cannot but think that in such a project, so thoroughly in harmony with the policy of the archæologists of Constantinople, as well as of Egypt and Cyprus, we ought to be able to secure the sympathy of the government authorities. Beyond these two desiderata, of which the first is immediately, and the second almost equally so (if our remaining monuments are to be preserved from vandalism, or gathered into secure keeping), there lies the remote contingency of a Jerusalem school of Biblical archæology, on the lines of the various classical schools at Athens. It is not a matter capable of immediate development, because public opinion in foreign countries is not ripe for the sustentation of such a scheme; still there are hopeful signs that both in England and in America thoughtful people are coming to see the value of such an institution.'

"A small sub-committee has been formed (of which Dr. Selah Merrill, American Consul, and author of 'East of the Jordan,' 'Galilee in the Time of Christ,' etc., is a member). A large room in the new Greek buildings, Jaffa Gate, has been rented, a local contribution towards the purchase of P. E. F. Books 'illustrating the Bible and travels in Bible Lands' has been secured, several small Jerusalem loan collections are being carefully examined for exhibition, and a course of P. E. F. lectures by Herr Schick, Dr. Selah Merrill, the Rev. J. E. Hanauer, Mr. F. J. Bliss, and Mr. G. Robinson Lees will be forthcoming during the approaching tourist season. And still better. Local interest is being stimulated, so that fresh annual subscriptions to the fund are now forthcoming from residents. It is confidently hoped that American tourists will find the association room, of service.

"Should any contributions or books be sent direct from the United States to the honorary secretary, the Rev. Theodore E. Dowling, Jerusalem, Syria, the association would desire to secure more commodious premises, and a liberal supply of works of Biblical research immediately necessary for purposes of reference."

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Prof. Theodore F. Wright, of Cambridge, Mass., the efficient secretary of the Palestine Exploration Fund, would of course further this good cause to his best ability.

But, as a closing word, I ask why there may not also be an archæological school at Cairo, with the splendid Gizeh museum for objective demonstration? Such a school would include "infinite variety" itself, as Egypt is, generally speaking, the source of all human civilization. One thing can be done. There are Browning clubs and other clubs innumerable in the United States. Why not multiply clubs on "Egypt" and Biblical archæology, so that instead of five or ten there are five hundred or a thousand clubs engaged in the study of Old Egypt or of Palestine? The cost is little or nothing, the profits therefrom are sure to be some thirty, some sixty, some an hundred fold.

WM. C. WINSLOW.

Letter from Egypt.

ASSUAN: Feb. 22, 1892.

On the voyage from Luxor to Assuan I stopped at Gebelên, and found that the Bedouin squatters there had unearthed some fragments of sculptured and inscribed stones on the summit of the fortress built by the priest-king Ra-men-kheper and queen Isis-m-kheb to defend this portion of the Nile. On examination they turned out to belong to a small temple which must once have stood on the spot. The original temple, I found, had been constructed of limestone by Hor-m-hib, the last king of the XVIIIth Dynasty, and brilliantly ornamented with sculpture and painting. Additions had been made to the temple, apparently by Seti I.: since besides the stones belonging to Hor-m-hib, there were other fragments of the same limestone as that of which the temple of Seti at Abydos is built, and covered with bas-reliefs and hieroglyphs in precisely the same delicate style of art. Eventually a building of sandstone had been added to the original temple on the west side by Ptolemy VII. Philometor. It was fortunate that I happened to visit Gebelên just after the discovery of the stones, as few of them are likely to be left after the summer. It may be noted that Ra-men-kheper used bricks burnt in the kiln as well as sun-dried bricks in the construction of the fortress, as he also did in the construction of the fortress at El-Hibeh.

When I arrived at El-Qab I was disappointed to find that Mr. Tylor and his companion had just finished their work for the Egypt Exploration Fund, and had gone to Assuan. So I contented myself with another visit to the foundations of the old temple which stood within the temple, more of which are visible than was the case last year. The fragmentary remains show that among its builders were Usertesen of the XIIth Dynasty, Sebekhotep II. of the XIIIth, Amenôphis I. and Thothmes III. of the XVIIIth, and Nekbanebo I. of the XXXth. As the name of Amon has been erased in the car-

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touche of Amenôphis, the "Disk-worshippers" must have been on the spot. In one of the tombs Nofer-ka-Ra is alluded to, as (apparently) the original founder of the sanctuary.

At the large gate-like block of quarried rock, which is about two miles to the north of El-Qab, a fellah told me a local legend. The rock, he said, was called Abu-Kharûgas after a sultan of old time, who imprisoned his daughters in a house at the top. There was no access to this except by means of a "bucket." Eventually, however, their destined suitors appeared and rescued the prisoners by means of magic. Since then the top of the rock has been inaccessible. Unluckily I had no ropes or ladders at hand to put the latter statement to the proof.

I have also invited the famous "Shat er-Rigâleh," the valley a little north of Silsilis and the village of Elhammáni, in which so many monuments of the XIth Dynasty have been discovered by Messrs. Harris, Eisenlohr, and Flinders Petrie. To these I have been able to add another cartouche, that of Ra-nofer-neb, a king who is supposed to belong to the XIVth Dynasty. His name and titles have been carved on the rock at the northern corner of the entrance into the valley by a certain Ama, a memorial of whom was found by Mr. Petrie in the Wadi itself (*A Season in Egypt*, pl. xv. No. 438). Mr. Spicer, whose dahabiyeh accompanied mine, photographed the inscriptions in which Mentuhotep-Ra-neb-kher of the XIth Dynasty is mentioned, as well as the one which enumerates the names of three kings of the XVIIIth Dynasty. Amenôphis I., Thothmes I., and Thothmes II. We found that one of the inscriptions of Mentuhotep is dated in the thirty-ninth year of the king's reign, and that Prof. Eisenlohr was right in his copy of the XVIIIth Dynasty text. The epithet *mâ-kheru* "deceased" is attached only to the cartouche of Amenôphis I., not to those of the other two kings, proving that they reigned contemporaneously.

I have been collating the geographical cartouches copied by Dümichen on the pylon of Ramses III., at Medînet-Habu, as well as copying the many additional cartouches which the recent excavations there have brought to light. The name of Mitanni occurs twice, that of Carchemish following it in one instance. Among the names of places in Palestine are Gaza, Rosh-Kadesh, which we know from the list of Thothmes III. to have been Mount Carmel, the Spring of the Magar or Magoras (now the river of Beyrût), Lui-ail (? Levi-el), Khibur or Hebron, Aphek, Migdol, Carmel, Arits, Hadasht "the New-lands," and "the country of Salim." Mention is also made of Hamath, of "Khubur the Great," and of Shinnur. Shinnur is Shenir, the Amorite name of Hermon (Deut. iii.: 9), which appears as Saniru in the Assyrian texts; and since an old geographical cuneiform tablet gives Khubur as a synonym of Sanir and Amurru "the Amorite land," we may place the Khubur of Ramses III. in the same vicinity.

A study of the names shows that the Egyptian king did not occupy any of

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the Phoenician towns, while Gaza was the only Philistine city which fell into his hands. As Megiddo also is unnoticed in his list, he must have marched only a little inland, when on his way to the north, leaving the interior of Palestine untouched.

A few miles to the north of Assuan on the eastern bank is the village of El-Agabah el-Kebîreh. Near this is a group of rocks covered with "prehistoric" drawings; and above them I found a tomb, which was, however, without sculptures or inscription. But by the side of it I discovered two Greek *graffiti*, one of which stated that "Apollônios has come to Psôkhemmpi." Here consequently we have the old name of the place.

A. H. SAYCE.
In *The Academy*, London.

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The name of Mrs. Sarah J. Hurtt was misprinted Hartt in April Biblia The present large list is owing to the "annual notice" sent to subscribers. M. Albert Aub has spontaneously secured twelve subscribers, one being a patron ($25.00). May our secretaries and some of our members imitate, at least in part, his excellent example. Wm. C. Winslow.

525 *Beacon Street, Boston, April* 15, 1892.

The death of Miss Edwards need not interrupt the routine or secretarial work of the Egypt Exploration Fund in England. Miss Emily Paterson, her private secretary for the Fund, is fully versed in the duties and labors of

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the secretarial office. Indeed, for two years, or since the visit of Miss Edwards to the United States, Miss Paterson has carried on the correspondence and attended to all the details of the office. In the absence of Miss Edwards from the annual meeting on March 11, Miss Paterson presented her own prepared report, and *The Academy* account of the meeting states that "the president proposed the adoption of Miss Paterson's statement, and a vote of thanks to her for the help she had given to Miss Edwards, as well as for the work she had done for the Fund during Miss Edwards' illness." * * * Professor Poole said that "the work of the Fund would have come to a deadlock had it not been for the able assistance of her private secretary." I can fully testify to the words of these gentlemen. There can never be another Miss Edwards; but the Fund—so largely her creation—remains, and there are sure to be those—women as well as men—who will maintain its prosperity and further its grand work. W. C. W.

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The name of Mrs. Sarah J. Hurtt was misprinted Hartt in April Biblia. The cost of the Survey is heavy, and the printing of the elaborate record of the Survey, making two volumes a year for the Fund to issue, entails a liberal expenditure. I expect the Survey volumes to be very picturesque, valuable and helpful to our cause. Wm. C. Winslow.

525 *Beacon Street, Boston, April* 15, 1892.

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An earnest subscriber lately wrote that he would like to see an exploration made on the site of Samaria, and offered to give a generous donation for the purpose. I took pleasure in forwarding his proposal to London, adding an expression of opinion that at the place proposed, or at Khan Minyeh, work might be undertaken with a probability that it would be well supported in America. The reply received is to the effect that the Porte will grant permission for work to be done at only one place at a time, and that it has been deemed best to continue to the end at Tell-Hesy. With this aim a renewal of the firman for one year has been obtained. Our subscribers will see from the Quarterly Statement for April that a great work has already been done there, and that many Amorite objects have been found, and I think that they will agree that it is best to keep on and get down into the very core of the mound. Afterwards it will be well to select one of the places named, or one of equal promise, and all the time to look forward to a removal in some way of the obstructions placed in the way of explorations by the government.

The statement for January contained an account of an inscription upon a tomb door-stone near Jerusalem, and said that it had not been read. This is true, as I know only too well, having had photographs and a squeeze made of it five years ago, and having circulated them without effect in England, France and America. A gifted young philologist promised last summer to get a reading in Germany, but as usual nothing has resulted. I have lately carefully examined the alphabetical lists in Dr. Isaac Taylor's work on the alphabet, and though it was plain, as already known, that some characters

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in the inscription are Cufic, yet others as plainly are not. I mention the matter here in order to attract, if possible, the attention of some one who will take up the quest. I suppose it to be the only known inscription in or near Jerusalem which has not been read. To any one requesting it I will gladly send a copy.

The April statement will be in the hands of our subscribers before this note is published in BIBLIA. To others I would say that a copy will be sent as soon as their subscription is received, and that Secretary Armstrong says of it that it "teems with illustrations of Amorite spears, adzes, etc., found during the last season's excavations."

THEODORE F. WRIGHT,
U. S. Secretary.

42 *Quincy Street, Cambridge Mass.*

The Council of Ministers at Cairo has granted £1,000 for the preservation of the temple of Abu-Simbel, which is in danger of partial destruction. The rock above the four colossi on the façade, which is of sandstone with layers of clay, had become fissured, threatening an immediate fall. A party of sappers from the army of occupation have been sent to the temple, who, after binding with chains the falling rock, will break it up. Further examination will be made to ascertain whether additional work is required for the protection of this temple, the most interesting monument of Nubia.

In the March number of the *Classical Review* Mr. Cecil Torr opens his batteries against Mr. Flinders Petrie, and attempts to prove that the early dates assigned to some of the Aegean pottery found in Egypt are based upon altogether inconclusive evidence. Mr. Torr's style of controversy may be called vigorous, if not savage; but the question at issue is one of the first importance. Hitherto, no doubt, Mr. Petrie's conclusions have been generally accepted, in reliance upon his proved accuracy as a recorder of the results of excavations, which is now called in doubt.

In 1887 Henry Hyvernat was elected professor of Assyriology in the new Catholic University of America, at Washington. In 1888, accompanied by P. Müller-Simonis, he proceeded to Armenia, Kurdistan, and Mesopotamia, studying inscriptions and relics, while his associate considered topographical and physical problems. The report of their journey has recently been published in French by the University, under the title "*Relation des missions scientifiques*, 1888-89, *du Caucase au Golfe Persique.*"

As we go to press the sheets of Part I. of "Ancient Egypt" are going through the press. Owing to the number of illustrations and the heavy book paper, the sheets have to be thoroughly dried before they can be bound. This will cause a slight delay. Hereafter we hope to have the numbers ready promptly on the first of the month.

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The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examamples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archæological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskhutah*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I.," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahdanhes" and the "Daphnae" of the classical historians; also *Tell Nebesheh*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnae," included in "Tanis, Part II."

1887—*Tell-el-Yahudiyeh*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of this

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once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike 18th Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890–91.—*Ahnas-el-Medineh*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. Memoir to appear.

1890–3.—*The Archæological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Griffith, Fraser and Newberry, This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hassan* were thoroughly explored in '90–'92, and in '92–'93 the historic antiquities from Beni Hassan southward will be surveyed, traced, photographed, copied, etc. Dr. Winslow outlined the purpose of the survey in BIBLIA for November, 1890; and in January 1892, he described some of the "results" at Beni Hassan. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in *colors*), treating of the sculptures and pictures of Beni Hassan, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than $5.00 receive this volume of the season and annual report; previous volumes are $5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than $5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life — among them eighty-three university or college presidents — have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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Palestine Exploration Fund.

A Society for the accurate and systematic investigation of the Archæology, the Topography, the Geology and Physical Geography, the Manners and Customs of the Holy Land, for Biblical Illustration.

This Society was founded on June 22d, 1865. It was established on the basis of the following rules:

1. It was not to be a religious society. That is to say, it should not be pledged to advocate or attack any form of creed or doctrine.

2. It was not to adopt or to defend any side in controversial matters.

3. It was to be conducted on strictly scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and the travelers who have sent their observations to the committee. Among them are Col. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Col. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E., (who conducted the excavations of Jerusalem); Major Conder, R. E. (surveyor of Western Palestine and of the east country, unfinished); Lieut.-Col. Kitchener, C. M. G., R. E. (Surveyor with Major Conder); the late Major Anderson, C. M. G., R. E; Canon Tristram, F. R. S.; Dr. Selah Merrill, of Andover, Mass., etc.

Although the Society is not a religious society, strictly so-called, its work necessarily possesses unusual interest for Bible Students, and its chief supporters are found among ministers of all denominations, who see in the results of the explorations many confirmations of the truth of Scripture.

In the course of its twenty-five years' existence, the Society, with limited funds

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at its disposal, has done an immense amount of work, and published the result in books, papers, maps, plans, and photographs, primarily for the benefit of its subscribers, and als for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. Excavations at Jerusalem.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet underground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contours of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these and other discoveries, many questions of the topography relating to the city, and all Bible references to locality, are now viewed in an entirely new light.

2. The Recovery of the Synagogue of Galilee, by Sir Charles Wilson.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched, and are found to be of considerable architectural pretensions. As one consequence of this work, the building in which Christ taught the people could now be reconstructed.

3. The Survey of Western Palestine.—This work, occupying ten years in all, was carried out by Major Conder, R. E., and Lieut.-Col. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of the Survey, 172 of the missing Biblical sites were recovered and fixed.

4. The Archæological Work of M. Clermont-Ganneau.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the Stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are additional archæological discoveries of incomparable importance due to other explorers. Casts and drawings of these may be seen in the collection of the Fund.

5. The Geological Survey of Palestine, by Prof. E. Hull, F. R. S.—The geological facts here brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea.

These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. Excavations at Jerusalem are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. The Survey on the East of Jordan, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

8. Inquiry into Manners and Customs, Proverbs, Legends, Traditions, &c.—Readers of Dr. Thomson's "The Land and the Book," or the Rev. J. Neil's "Palestine Explored," will know what

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vivid light is often thrown upon whole classes of Scripture Texts by the accurate observation of the customs of the people. Yet no inquiry of this sort has ever been carried out systematically over the entire country. The Committee have made arrangements for conducting a scientific examination into all these points by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk-Lore Society, the Secretary of the Bible Society, and others.

It cannot be too strongly urged that no time should be lost in pursuing the explorations, for the vandalism of the East, and the newly imported civilization of the West, together, are fast destroying what ever records of the past lie exposed.

All subscriptions for the Palestine Exploration Fund should be sent to Prof. Theodore F. Wright, 42 Quincy Street, Cambridge, Mass., the Honorary Secretary of the Fund for the United States, and from whom all circulars and other information in regard to the fund can be obtained.

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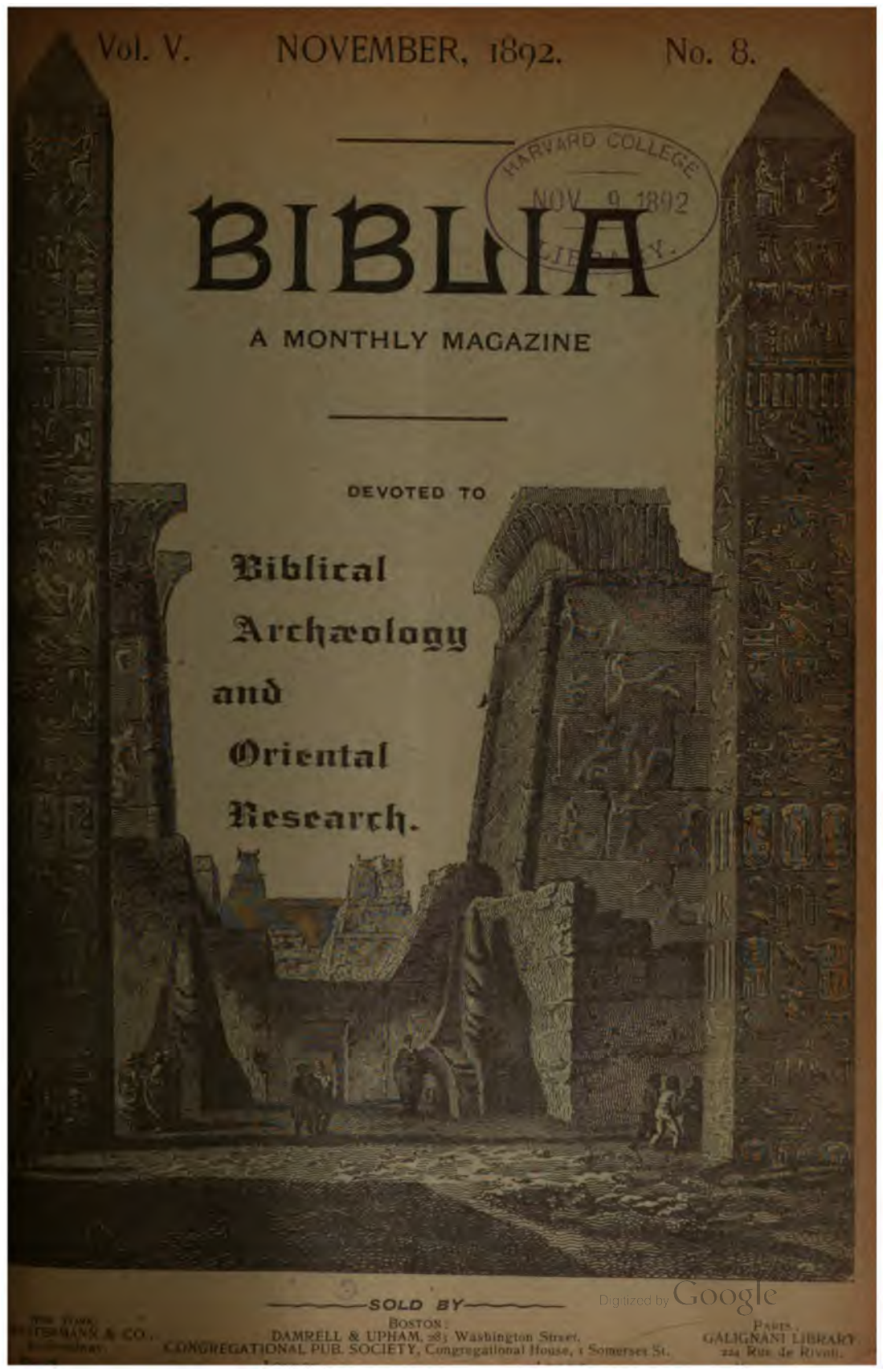

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ARCHÆOLOGICAL NOTES.

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The Texts of the Pyramids.

BY PROF. DR. HENRY BRUGSCH.

To-day it is an established fact, that the world-renowned Pyramids of Egypt, which to an extent of about five geographical miles, dot the eastern line of the Libyan Desert in the west of the destroyed capital Memphis, served at one time the oldest kings of the world as graves. Concerning their architecture and the material, it is scarce necessary to lose one word. It may be remarked by the way, that the largest of their number may boast of a cubic content of about seven millions ship tons. This is no trifle. In brief, we know that their massive structure was calculated to create for the bodies of the kings, inaccessible and indestructible death-chambers, which should last for all eternity. The aisles, and especially those from the north side, which led into the interior of these curious edifices to the very death-chamber, were closed at stated intervals with massive blocks of granite, like barriers, so that, especially in the case of the larger ones, enormous efforts had to be made in order to reopen again the free entrance.

The first Arabs, who after taking possession of Egypt, devoted their attention to the pyramids, and paid them a visit, were of the belief that the former kings of the country could only have hidden away in these weird structures their treasures. They therefore avoided neither labor nor cost in order to get at this expected wealth. Of course they were greatly deceived in their expectations, for they discovered in the innermost hollow recess of the pyramids only the embalmed bodies of the royal builders, and instead of the precious legacy which they had hoped to reap, they found only a few ornaments, statues and implements of the dead worship. To-day, it is true, a great archæological value may be ascribed to these articles. But in the ninth, and the centuries which followed immediately thereafter, men had but little notion of the scientific signification of such finds.

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Our own, though itself a very young age on this score, holds different opinions, and the scrupulous investigations concerning the structure and the royal builders of these ponderous monumental tombs, have, up to the present hour, kept the learned world busy with the solution of so many riddles still unread. One, above all, may be mentioned in this connection, which at the beginning of the investigation created many difficulties. I refer to the want of inscriptional tradition on the exterior or in the interior of the pyramidal structures, which could give information concerning the names and the history of their royal originators, or concerning the opinions of the most ancient Egyptians concerning the life after death, in connection with the person of the dead Pharaoh. With the exception of a few details, which, however, have led to the right clue for a few of the royal builders, we had discovered almost nothing on and in the pyramids, until finally, in the year 1880, a whole group of these tombs broke this silence so long preserved, and the stone walls opened their mouths.

We must not forget, however, that we owe to an old Greek writer, the Father of History, Herodotos, the curious information, that on the exterior of the largest of all pyramids, that of the king Cheops, at the time when he wrote, that is to say, in the middle of the fifth pre-Christian century, could be read an inscription recording how much money was spent for radishes, onions and garlic for the workmen engaged upon the building of the pyramids, amounting, according to the Greek money value, to sixteen hundred talents of silver, or one million five hundred and eighty thousand dollars. As according to his report, twenty years elapsed before the completion of the pyramids, the daily expenses for entertainment were no less than four hundred dollars; a sum which considering the low prices for the mentioned articles more than five thousand years ago in the land of Egypt, presupposes an extraordinarily large number of workmen. But the whole story is not true, for on none of the Egyptian monuments is such an official record of expenses to be found. The interpreter who accompanied Herodotos simply lied to him, because he himself was not able to decipher the inscription and explanation of which Herodotos may have asked for.

In January of the year 1880, Mariette Pasha, then Director General of the Egyptian museum in Cairo, had ordered one of the smaller pyramids in the group of Sakkarah to be opened. The village of this name lies toward the east, close to the border of the desert. The health of Mariette was even then impaired to such a high degree, that he was not able to make the journey of four hours to the place of the pyramids. He left it to the skilled Arabs in his service to execute the work without European direction, and the men did not deceive the confidence reposed in them; for notwithstanding the great difficulties they encountered at the main entrance, they penetrated to the very death-chamber. They convinced themselves, too, that this chamber had been about a thousand years before pierced and pillaged by their

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own countrymen in Sakkarah. But they had at least the surprise and satisfaction to have opened a pyramid, whose inner aisles and death-chamber testified to a number of hieroglyphic inscriptions chiseled into the wall in a most perfect and beautiful manner. And according to the squeezes of the texts, it appeared that the pyramid in question belonged to a king whose well-known name, Pepi, suggested the times of the VIth Dynasty, about three thousand years before Christ.

My now deceased friend was loth to believe in the existence of a Pharaoh of this name, for a royal pyramid with an inscription seemed to him to be an impossibility. He preferred to consider the pyramidal structure as the grave of a private individual, whose name was identical with that of the king of his time. Toward the end of the year 1880, after his return from Paris, Mariette felt himself strong enough to hold with me immediately after his arrival in Cairo, a longer conversation concerning that pyramid. He requested me at once to proceed to Sakkarah, where, according to the last reports, his workmen had opened a second pyramid also covered with inscriptions.

Shortly before his death, in January 1881, I in company with my brother, set out upon this little expedition to investigate this new discovery. Aided by the Arabs, and not without danger to my life and limbs, we two pressed our body through the opening made. The blocks of granite above us were seen in a most threatening position, and at the least touch seemed ready at every moment to fall on us. But we reached, through a long aisle, finally the death chamber, and were amply repaid for our courage and trouble. The side walls of the aisle and of the death-chamber displayed in their whole length and breadth a wealth of hieroglyphic inscriptions chiseled into the polished limestone, a stone which in this connection is perhaps only found in the Theban royal graves Biban-el-moluk. Moreover, a well-preserved dark-colored sarcophagus of granite stood at the western wall of the chamber, in the shape of a simple box, and beside it lay the mummy of Pharaoh, though now robbed of its swathing cloth. For, according to old Egyptian custom, the presumptive owner of the grave had executed the structure during his own life time.

The coffin whose cover was somewhat drawn back, showed in most beautiful execution in hieroglyphics, the titles and names of the kings, which also in the inscriptions on the walls, in innumerable repetitions appeared at different places. The king was designated by his two main names: Mereure and Nehtisauf. There is no doubt that of the latter name Manethos created his king Methesuphis, of the VIth Dynasty. Thus the main point was proven. This pyramid with an inscription, belonged to a king. This grave, too, had in previous centuries been opened by the Arabs, and robbed of its movable contents, with the exception of the naked royal corpse. Even at a few places the walls had been pierced through, to the great injury of the in-

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scriptions thereon contained, undoubtedly under the opinion that the treasures sought in vain, might perhaps be hidden behind them.

Upon the death of Mariette, his successor, Maspero, undertook the task to pierce or to force an entrance into other pyramids of the same group of Sakkarah. Thus the number of the pyramids covered with inscriptions was increased, as was also the knowledge of the names of the kings therein buried. The result was, that new texts were discovered in the interior of several pyramids, of which three belonged to the royal houses of the Vth and VIth Dynasties. But not a single one had remained untouched, for in every one traces were found of great destructions at the hands of former visitors. Maspero, since then living at Paris, has published a copy of all the inscriptions, found in the pyramids, together with their translation. Though perhaps it was on his part a little hasty at this stage to publish such a translation, yet our science is beholden to him in the highest degree, for having edited without delay these inscriptions, and thus offered to those not directly concerned in studies of this kind an opportunity to gain at least an approximately correct conception of their meaning.

The first point established by the study of these inscriptions is the important fact that the language and hieroglyphics, or to be more exact, the iconographic phrase of the latter, dates from an epoch belonging to the most ancient times of Egyptian history, and goes as far back as the first king of the land, Menes. The grammar and the vocabulary, the combinations of sentences, betray the first literary beginnings of the Egyptian language. Still perplexed how to control the expressions, and to turn to the best possible account its poor resources, language under the lack of full development and consequent pregnant brevity attempts to make good the deficiency by paraphrase, repetition, comparison and simile. In the play upon the word and the external sound, similarities are utilized in order to create the impression of poetic solemnity. Everywhere comes to light the awkward stiffness of the language in its first stage of development, but also is shown in all its original strength and antique simplicity the character of the young tongue, husbanding its limited means.

A reciprocal comparison of the inscriptions, both of those that have been preserved entirely, and those which are merely fragments, leads to the conclusion that they all belong to a collection of texts, which carry curiously enough, the title "*The* Book." But this "book" with its disordered succession of chapters and paragraphs, now longer and anon briefer, had, according to the opinion of the primitive sages in the valley of the Nile, the mysterious qualifications of an effective charm and spell of magic. Even a later time of Egyptian progress, when language had won a thoroughly developed and completed form, and belles-lettres had created Pharaoh stories and novels, clung to the unintelligible magic of "*the* book" whenever there was question of the grave and existence after earthly death. For on this basis

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rests the content of the formulæ and conjurations which cover the walls of the chambers of the pyramids, to the deplorable exclusion of everything which might bear on the history of the kings who were their owners. For not the past of the great dead now resting here in their stone boxes, but their future in a world to come forms the theme of these peculiar texts, intended also, to prove a preventive against annihilation to which the dead were exposed. We must not overlook, that in these texts, for the most part the royal title disappears, and only the individual name finds its place. There is talk about this Pepi, this Mehtisauf, without prefixing to these names the word king, a departure from the general rule, which as remarked before had induced Mariette at first to refer these pyramids, not to the Pharaohs but to private persons

The fundamental thought which appears in "*the* book," is the notion that the dead after his departure from earth rises again to a new life. But this ascent is contingent upon his being embalmed and swathed according to the prescribed custom; it is also requested that he be furnished with talismans and other effective means for the preservation of his corpse. His picture modeled in stone or wood, which found place in a hidden recess of the grave furnished his "ego" with a renewed form for the world to come. It assured him the continuance of his personality in a heavenly Egypt. Offerings of food and drink, incense and salves and cosmetics were also considered as necessary parts of the equipments of the grave, and the ceremonies enacted at burial by priests sacred to death, had also the significance of infallibly effective actions with reference to the continuation of life after death in the still night of the grave. "The book" touches on all these things with painful care and detailed fullness, and therefore it appears like a counsellor and guide for the deceased in the unknown future. And this future is, as said before, a Heavenly Egypt, that like the earthly has its Nile and its canals, where the deities and the transfigured walk in state or sail in barges.

The districts, cities, and temples of earthly Egypt have in the heavenly their counterparts and doubles of the same name; yea, even the lakes and the oceans, as well as the foreign countries known to the ancient Egyptians, reappear under their common designation in this geography of the world to come, only with this difference, that their inhabitants consist of the company of the immortal and the "shining." At their head is enthroned the solar god, the father of gods and men, rising each new morning out of the ocean in order to begin his daily circuit on the Nile, through the iron gates in the east, opened by the god of the earth with thunder-like noise, whose position was thought to be in the neighborbood of the heavenly solar seat *On*. The country of the sunrise carried also the significance of a place where the dead would rise, and all the means of figurative speech were exhausted to give this notion a vivid expression.

The resurrection of the dead is thought to take place with the aid of a lad-

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der by which the dead climb into the solar ship, or it is likened to the rise or birth of the morning star, or of the dog-star, or that of any other star, and even of the moon, and it is associated in the inscription with a meditation upon the motion of the constellations in the highest heavenly sphere. During the circuit of the sun, the "Red meadow," the Egyptian Elysian Fields, appears in the eastern part of the sky; this is the favorite resort of the dead, and of the gods, and on its isles and its canals reigns the highest joy of the blessed. Even this name, "Red meadow," is taken from the early geography of Egypt, for the same name designates the swamps in the northeastern corner of Egypt, so rich in reeds and bulrushes, where in the earliest beginnings of history was thought to be the place of concourse of the dead.

Heaven itself is considered the mother of the departed, and his resurrection from the realm of death is glorified as a second birth from out of the womb of his heavenly mother. She is his guide on his heavenly pilgrimage. "She touches thy arm and points out to thee the direction toward the sphere of light, where the solar god resides," so runs a statement found in the "Book." The dead thereby becomes one of the "shining" or the transfigured beings, before whom at his arrival the host of the blest bow in humility; or as we find it literally written: "To thee came the blessed, bowing down they kiss the soil at thy feet on account of thy 'Book.'" It is the "Book" once and always, which cannot fail in its magic influences even upon the blessed spirits.

During his wanderings through the spaces of heavens, the transfigured of course comes in contact with the constellations that shine on the "iron ceiling." Every constellation is designated as the abode of the soul of one God; *e. g.* the soul of Osiris is thought to be enthroned in Orion and that of Isis has its dwelling in Sirius, or the Dog Star. These were beneficent deities; but there was no lack of evil-minded gods, who have also taken residence in the stars. The constellation of the Big Dipper, or as it was called by the Egyptians, the Fore Shank, had in this regard rather a bad reputation, for the antagonist of the gods and of men. Seth-Typhon lived there in order to bring his noxious effluence to bear upon heaven and earth. Against these, the "shining," who also received his star, was made proof by the magic book which covered the walls of his mortuary chamber with large hieroglyphics. In his struggles against the evil sprites the gods stood at his side. First among them, the god of Wisdom, Thot.

We may draw but little information from the "Book" concerning the deeper philosophical thoughts on the last things among the old Egyptians, but its content is exceedingly attractive and instructive on account of the numerous statements relating to the mythology, geography, astronomy, botany and zoology, and also the customs and habits of the oldest inhabitants of the land. The division into districts, and the capitals of Egypt, too, with their gods and goddesses, and their sacred animals, appear at this early time not

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to be different from those of a later period. The constellations and their names were in the main groups known a long time before the erection of the pyramids; as even to-day yet, so then it was the "influential man" who arbitrated, in the quarrel concerning the water for irrigating the fields, between two hot-headed peasants. Of course it is not edifying, and a deep shadow is thereby cast on the mode of thought of these ancient Egyptians, that according to the "Book," among the joys reserved in Paradise for the mighty of earth, is also the privilege, after the fashion of modern negro kings, to make love to the wives of other men. Much more instructive is it to learn from the same texts, that even in those remote days, the Egyptians baked their daily bread of barley, and understood the brewing of beer from spelt, which down to the times of the Romans, was the favorite drink of the dwellers in the Nile valley, and was made in two kinds, white beer and red beer. Altogether, according to the bills of fare preserved in these pyramid chambers, the selection of dishes for the table was by no means restricted or small. Beef and poultry of all kinds, fruit and vegetables, are enumerated in order, and beside, beer, wine and milk, are mentioned as refreshing beverages. It appears, also, that even then attention was paid to cosmetics and paint, and to the art of dress; numerous are the names for the material, single or many-colored, which the weaving woman manufactured to supply the wants of the population of the land. The perfumes of Arabia, however, were at that time not known.

The texts of the pyramids place the belief beyond doubt, that the departed enjoys, after the completion of his earthly career, a new life, in his pyramid house, which he continues to live in the body on earth, in the spirit in heaven. The soul had the power at will to re-unite itself with the body, and thus confer upon the motionless limbs and the still heart, mobility and elasticity. "Thou livest and diest not" is the encouraging assurance oft repeated, of the inscriptions, and this new life was ordered altogether according to terrestrial pattern. The dead, re-awakened, partakes of food and drink, without ever feeling hunger or thirst. He has all the wants of a human body. He walks on his feet; he performs on the Elysian Fields the usual round of duty of the farmer; he fights with spear, arrow and ax against his enemies; he celebrates joyfully festivals on the festal day of the Egyptian calendar; he amuses himself by chase, setting traps for birds, by fishing, and in other ways; in one word, he resembles pious king Osiris, who after his violent death, was the first to rise toward the light in the east, and ever thereafter was the exemplar of the righteous, then and for all time, on earth and in heaven. Man after dying in the earthly world, was absorbed in the being of Osiris. He shared what was in store for the god, who through his son Horus (the new-born sun) had an avenger, and in his sisters, Isis and Nephthys (the wings of the morning dawn) owned graceful protectors. In young Horus was embodied the regeneration of the father; in the two god-

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desses nature was the nourishing nurse, for they were called the nurses suckling the god.

These suggestions will suffice to spread light on several obscure passages in the texts of the pyramids. For example, the following: The deceased King Pepi is addressed in this manner, "O, Pepi, thou hast set out on thy journey; thou shinest and art powerful like unto God; thy soul, a representative of Osiris, speaks in thy breast, and thy power serves thee as thy protection. Thou carriest thy crown on thy head, and thy head-cloth reaches down to thy shoulders. Thy face is turned forward. Those that honor thee are before thee; those that serve thee behind thee. The noblemen of God give before thee the salute: 'A god cometh, this Pepi cometh on account of the throne of Osiris.' Isis addresses thee. Nephthys speaks to thee. Thou ascendest to thy heavenly mother, and she points out to thee the direction, toward the beauty of light where the sun god dwelleth. Before thee open the door wings of the heavens, yea, the gates of the water spring. Thou findest the sun god, he standeth there, thy guardian, he touches thy arm, and he is thy guide in the celestial places. He places thee on the throne of Osiris."

In this tone many pages continue, but one would have to stand still at each new turn in order to elucidate the obscurity which involves names and conceptions. As said before, Maspero has done the utmost possible when he ventured to make the attempt by a literal translation to open the contents of the texts of the pyramids to his readers. Perhaps future scholars will succeed better to correct certain details misunderstood, or to establish their meaning. For the Egyptians delighted, in their mythological language, to replace the common word by enigmatical expressions which were known only to the initiated. Our modern science is able only in a roundabout way to find in the single cases the key to these riddles. At present, the numerous mystic names under which the heavenly inhabitants appear, are the main hindrance to the complete comprehension of the texts of these pyramids. But we may be sure, that even this will be overcome in time, and then these oldest text of the world will throw a flood of light scarce now thought possible, upon the human condition in those remote times of history in the valley of the Nile, and thereby will furnish, above all, anthropological studies a wealth of material scarcely expected. If, for instance, at this furthest horizon of all historical memories, the heavens are called an iron arch, and the throne upon which Osiris is placed is designated as iron, if there is talk of the iron doors of the firmament opening before the deceased, it is plain that the mention of this metal has by no means a secondary significance for the history of the oldest culture of the human race.

Long before Homer, who also gave the heavenly vault the qualification of iron, the same concept was familiar to the oldest Egyptian, for on this score in the texts of the pyramids there is no room for doubt. Yea, they even go

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further, and ascribe this metal to the most powerful and strongest god, the Egyptian Typhon-Seth, thus agreeing with Greek tradition, according to which, on the banks of the Nile, iron is known with the name of "Seth's bones." The idea of an iron sky presupposes the acquaintance with this hardest of all metals, and thus the question is brought nearer, whether not, contrary to the usual notion, iron was known after the stone period, before copper or bronze, or, at least, at the same time.

The earliest Biblical reports concerning the occurrence and the working of iron (Genesis iv. 22, where Thubalkain is mentioned as the inventor of the art of working in iron), presupposes for the remotest antiquity the use of iron as general and widely diffused. When the metals are enumerated in order, as occasionally they are in the Egyptian monumental and papyrus inscriptions, this is the run of their succession: gold, silver, iron, bronze, copper, lead. It is noticed that iron in these lists also preceeds bronze and copper. As early as the texts of the pyramids, implements of iron in the shape of hooks are mentioned, which were used in the religious ceremony known as the opening of the mouth. In the sixteenth century before Christ, iron pots are named, and Pharaoh himself is called the iron wall for the protection of Egypt. Even in medicine iron was employed just as it is in our own day; at least this is to be inferred from the medical papyrus in Berlin, according to which, a mixture of iron rust and Nile water is recommended as an external application to decrease fever heat.

The name and the employment of this metal was, as it is apparent, extremely familiar to the Egyptians from these earliest times down; there is no indication that in Egypt the age of iron necessarily followed upon that of bronze.

Perhaps the opinion might be ventured, that in all the examples cited there is reference only to meteoric iron, and this seems to be all the more probable, since the designation for iron in the old Egyptian language was a composite word (bi-ni-pe) which signifies "wonderful thing," "the wonderful gift of the heavens." But it must be borne in mind, that in the times of the Greeks and the Romans, too, the very same expression was the common one for iron, and that in the language of the Christian Egyptians or Copts, the same word is used to designate iron, regardless of its origin, whether meteoric or telluric.

I have devoted especial attention to the example of the iron, in order thereby to prove what significance these texts of the pyramids have for the universal history of civilization. Upon all hands are the texts which press home the conviction that when they were written, old as they are, as no one will doubt, a vast epoch of civilization had already run its course, during which Egypt, divided into two sections, was ruled by one lord and king. Even at this early time, according to the indications of these texts, the eastern frontier of lower Egypt was protected by mighty fortresses and fortifications, which rose at the extreme end of the northern bay of the Red Sea. This bay, as is shown by these reports, began where to-day is the Crocodile

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Basin, which once constituted the middle of the Isthmus of Suez, and is now absorbed by the water line of the channel. On the question of how early certain plants were known, these texts throw also rich light. Agriculture rested on the cultivation of wheat, barley and spelt. These cereals had been introduced into Egypt from the region of the Euphrates, as had also been the linen plant and the vine, if we may believe Prof. Schweinfurth, who devoting considerable effort to the history of the cultivation of plants, made the above conclusion more than plausible. Papyrus and lotus, and quite a large number of the willows and reeds along the bank of the Nile, and in the lakes and in the swamps, are shown to have been generally known, by these texts, and among the trees we meet the date-palm, the sycamore, the fig-tree, and the prickly acacias. Among the quadrupeds are mentioned the elephant, the hippopotamus, the lion, the hyena, the fox, the lynx, antelopes, gazelles, and rabbits or hares. While among the domesticated, we have the different bovine species, the sheep, the goat, the ass, the dog, and the cat, but neither the horse nor the camel have found a place in these old reports. Of serpents and venomous reptiles of all kinds the Egyptian lands owned even then a mighty superabundance, for only on this theory may we explain the curious fact, that into the very midst of these books of the dead, a long list of incantations is introduced, which are credited with the power to protect the life and the health of men against the bite and stings of these venomous poisonous enemies. These magic formulas contain for the most part unintelligible phrases and expressions, as is usually the case with magic spells intended to ward off threatened evil in the most effective manner.

But this very magic it is which lends to the rest of the pyramid texts its fundamental character. The impression is unavoidable, that the unknown authors of these so curious traditions from the earliest historical past of Egypt, were genuine witchmasters, and according to popular opinion understood the art, under the cover of a priestly name, of wielding power over the terrified minds or masses, and knew how to subjugate under the clear sky of the Egyptian sun the denizens of darkness to their will. Viewed from this point the "Book" of the texts of the pyramids is a true book of charms, in which guise the Egyptian faith makes its first entrance in this oldest world of culture. The Egyptian state is founded, its provinces and their capitals are fixed, the king wears the white crown of the southern, and the red of the northern world upon his head. His court consists of noblemen and servants in large numbers. The inhabitants of both sections of the land bow down before his throne and "touch the earth at his feet with the point of their nose." But his proper power was founded in the conception, that the king, as the successor and representative of the god of light on earth, was the chief of all magicians, to whom even after his death was reserved an existence of a higher kind. The "where and how" of this existence, this to establish was the intention of the "Book," in the mortuary chambers of the pyramids with the inscriptions.

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The Oldest Fairy Tale. X.

PAPYRUS D'ORBINEY.

Transliteration.

set ámmá shemt áp-
ut- 101 -u er set neb
er ukhakh set kher
ár pa áput enti áuf er
ta ánt pa ásh ámmá
shemt rethu qennu
102 ḥená er ántu set
áḥán zed ḥenf ánkh
uza sneb nefer er á-
qer áqer pa ásed nen
áutu ḥer áut ḥunnu
kher ár em khet haru
103 qennu ḥer sa nen
áu na rethu á shemt
er set ḥer íuit er zed
semái en ḥenf ánkh
uza sneb áu bu íuit
104 na shemt er ta
ánt pa ásh áu khad-
bu sen Ba-

TRANSLATION.

countries. Send,* therefore, messengers 101 to all countries to search for her; but let the messenger who shall go to the acacia-hill take* many people 102 with (him) to fetch her." Then said his majesty—God bless him! —"What you[70] say is very good."† Thereupon he dismissed them.‡ *Now many days* 103 *after this* the people who had gone to the countries returned and brought message§ to his majesty—God bless him—but there did not arrive 104 those who were sent to the acacia-hill, for Batau had killed them,

*Lit.: "let go."
†Lit.: "good very (is) that what say we." "We" by mistake of the scribe for "you."
‡Lit.: "gave going."
§Lit.: "said answer."

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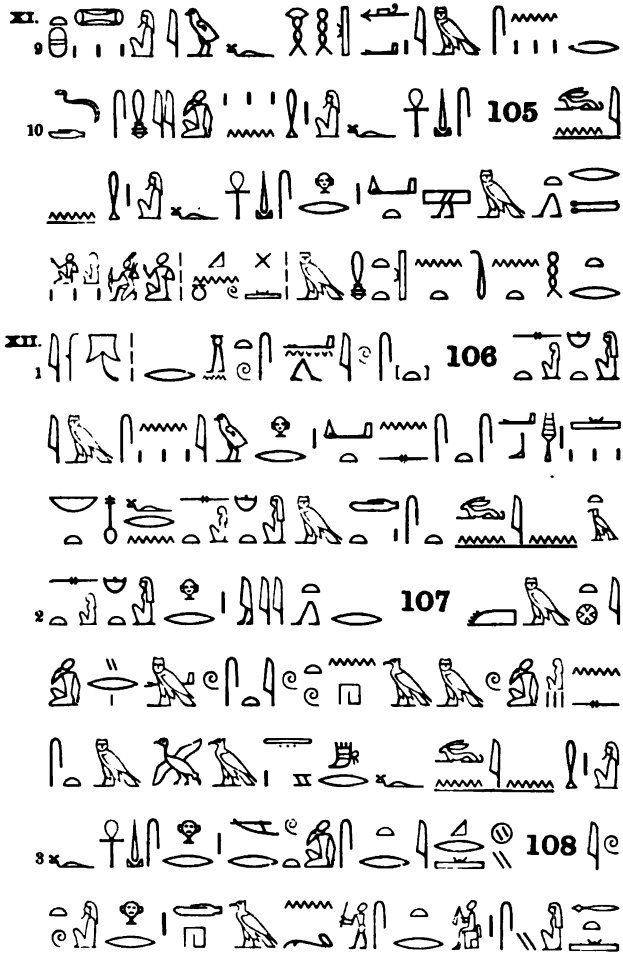

Transliteration.

·tau áuf ûaḥ uâ ám
sen er sed semáiu en
ḥenf ânḳḥ usa sneb
105 un án ḥenf ânḳḥ
usa sneb ḥer dut
ṣhemt rethu menfiu
qennu em máti ent
ṭhentḥeteráu er ántus
án áu se[t] 106 set
ḥimt ám sen áu ḥer
dut nesset sâbu nebt
nefer en set ḥimt em
dedteset un án ta set
ḥimt ḥer ḥuit er 107
Qemt áirumâu set áutu
nehamu nesset em pa
ta teref un án ḥenf
ânḳḥ usa sneb ḥer mer-
ut set er áqer áqer
108 áutu ḥer dehan set
er ṣhepesi ât

TRANSLATION.

sparing but one of them* to bring the news to his majesty[11]—God bless him! 105 Then his majesty—God bless him!—sent† many people and soldiers as well as cavalry again to fetch her.‡ There was 106 a woman with them who took with her all sorts of nice trinkets that women love to possess.§ *Thereupon* the woman came to 107 Egypt with her.‖ There was joy in all the land on account of her, *and* his majesty—God bless him!—loved her exceedingly, 108 raising her to the dignity of a legitimate wife.¶[12]

*Lit.: "he was leaving one of them."
†Lit.: "gave the sending of."
‡Lit.: "that they might bring (her) again.
§Lit.: "good for a woman in her hand."
‖i. e.: Batau's wife.
¶Lit.: "spouse great."

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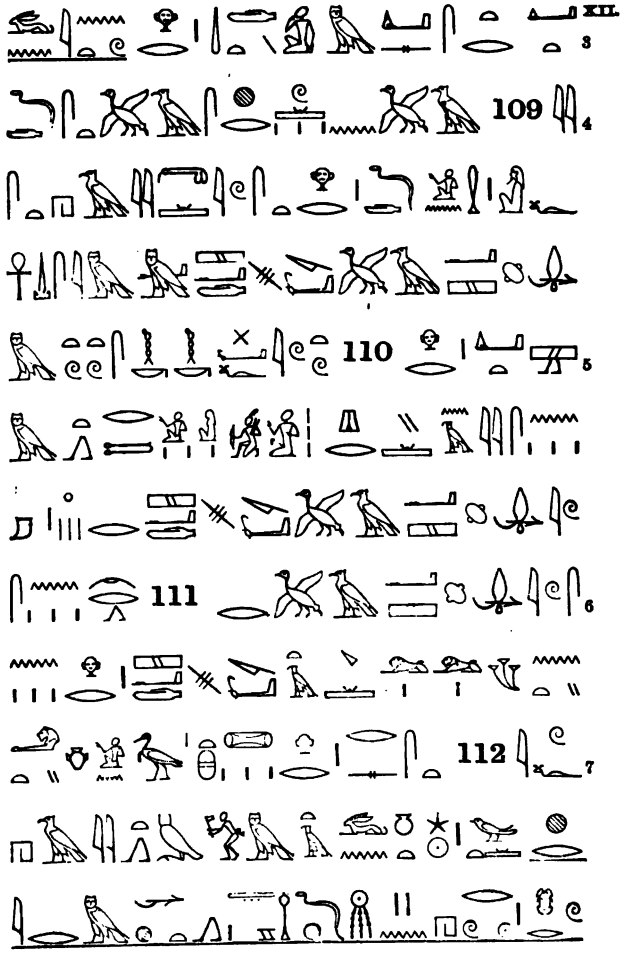
Transliteration.

un ântu ḫer zedt em dusset er dut zed set pa sekheru en pa- 109 -iset hai âu set ḫer zed en ḫenf ânkh usa sneb âmmâ shâd pa âsh em tutu seksekef âutu 110 ḫer dut shemt rethu menfiu kheri naisen khemtu er shâd pa âsh âu sen sper 111 er pa âsh âu sen ḫer shâd ta ḫululu en- ti ḫâti en Batau ḫer resset 112 âuf haît mer em ta unnt sher- âut kher âr em khet ta ḫez sen en haru kheperu



TRANSLATION.

Then she told him* about the condition of her 109 husband, saying to his majesty—God bless him!—"Only cut† down the acacia-tree, and he will surely die."‡ So he 110 despatched men and soldiers with axes[13] to cut down the acacia-tree. They arrived 111 at the acacia-tree and cut down the blossom in which was the heart of Batau.§ 112 Then he fell down dead instantly.‖ *But on the following day*¶

*Lit.: "*Then* she was in giving word of herself in giving to say she."
†Lit.: "would cut down."
‡Lit.: "will be dying he."
§Lit.: "which the heart of Batau was in it."
‖Lit.: "in the hour small."
¶Lit.: "*Then after the earth illumined a second of days became.*

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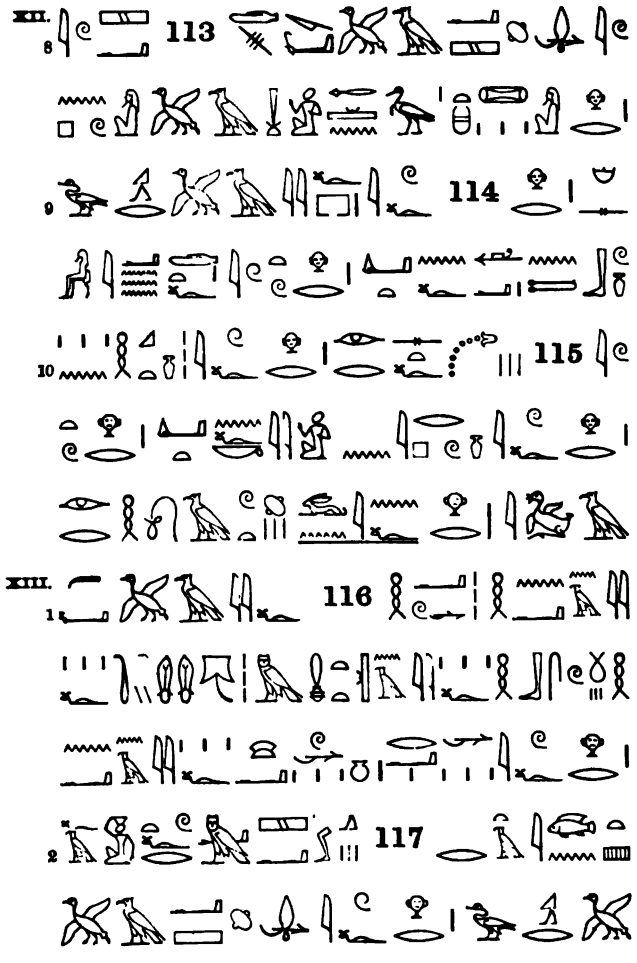

Transliteration.

âu shâ- 113 -d pa âsh
âu (Â)npu pa sen â
en Batau ḥer âq er pa-
if per âuf 114 ḥer
ḥems ââ dedtef âutu
ḥer dut nef uâ en the-
bu en ḥeqtu âuf ḥer
âr setefu 115 âutu ḥer
dut nef ki en ârpu
âuf ḥer âr ḥûautu un
ânef ḥer âza paif 116
ḥâu ḥenâ naif thuiu
em mati naif ḥebesu
ḥonâ naif khâu nu râu
âuf ḥer fa tuf er mâ-
shâu 117 er ta ânt pa
âsh âuf ḥer âq er pa

TRANSLATION.

after 113 the acacia-tree had been cut down Anubis, the older brother of Batau, entered his house and 114 sat down to wash his hands. On taking a jug of beer* it turned to froth.† 115 Then he took another (jug) of wine and it fermented also. *He then* took his 116 spear and‡ his sandals[74] as well as his clothes and his implements of work,[75] loading himself therewith, and set out on the journey 117 to the acacia-hill. He entered the

*Lit.: "one of jugs of beer."
†or "fermented."
‡Lit.: "with."

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NOTES.

[70] "you." The scribe, owing to the haste with which he seems to have copied the last few pages, as we shall see later, made a mistake here, putting **nen** "we," in place of **ten** "you."

[71] "his majesty." The Egyptian word for "king" is **suten.** One of his usual titles, however, is **henf,** "his majesty." The word **hen** means literally "who commands," as well as also the reverse "who obeys," whence the name for "priest" **nuter hen** or "servant of God." Another title for the king, as we saw in note 68, was Pharaoh **Per-a,** "he of the double house," referring evidently to his dominion over the two parts of Egypt, Upper and Lower Egypt, which were in reality two distinct kingdoms, frequently ruled over by different kings. Some of the titles given to kings extend on many inscriptions over three or more lines.

[72] "legitimate wife." Her real title was **nuter himt,** "wife of God," or **suten himt,** "wife of the king." The title given her in our papyrus is **shepesi at,** most frequently written **suten shepest** on the monments, and meaning "royal favorite." Besides this one legitimate wife the Pharaoh had many concubines or **khent,** who lived in the **amt** or **khent,** "the harem.

[73] "axes." The word is pronounced **khemt,** and really means "copper, brass." In its signification "spear," etc., it is generally written with the determinative thus or , but also, **khemt.**. The in the last two groups of hieroglyphs is the number "30," also pronounced **khemt.**

[74] "sandals." Notice the determinatives after the word: first those of the sandals of the right and left foot and then that of a hide of an ox , to denote the material of which the sandals were made.

[75] Notice the repetition of the determinative (anything made of wood) after **ra,** "work;" also the sign of the genitive, here written **nu,** while it is generally **en** Another case of this can be found in line 179, but very many others in Papyrus Harris I.

We are indebted to the *Reform Advocate* of Chicago, edited by Dr. Emil P. Hirsch, for the translation of Prof. Brugsch's article on "The Texts of the Pyramids."

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A Greek Papyrus of the Old Testament.

At the recent International Orientalist Congress a most interesting document was submitted by Prof. Hechler, Chaplain of the British Embassy at Vienna, a distinguished orientalist. The document referred to is a papyrus manuscript discovered a few months ago in Egypt and is supposed by some authorities to be the oldest copy extant of portions of the Old Testament books of Zechariah and Malachi. These pages of papyrus when intact were about ten inches long and seven inches wide, each containing twenty-eight lines for writing, both sides of the sheet being used.

The complete line contains from fourteen to seventeen letters. The sheets are bound together in the form of a book in a primitive though careful manner, with cord and strips of old parchment. The Greek of this document is written without intervals between the words, a custom observed both in old Greek and old Hebrew manuscripts. The papyrus is in fair preservation and is believed to date from the third, or fourth century. It thus ranks in age with the oldest Greek manuscripts of the Septuagint version of the Old Testament in London, Rome, and St. Petersburg. The differences in this papyrus tend to the conclusion that it was copied from some original Septuagint Bible, which was first translated about the year 280 B. C. for the use of the Hebrewistic Jews in Egypt, who, having gradually forgotten the Hebrew tongue, had learned to speak the Greek. The first examination has shown that it has several new readings which surpass some of the other Septuagint text in clearness of expression and simplicity of grammar. It would also appear that it was copied from another Septuagint Bible and was not written, as was frequently the case, from dictation. A second scribe has occasionally corrected some mistakes of orthography made by the original copyist. These are still to be distinguished by the different color of the ink. The pages were from Zechariah 12: 2-8, and read as follows, the subject matter being divided in verses, as does not appear in the original:

2. "Nations round about, and in Judea there shall be a siege against Jerusalem."

3. "And it shall come to pass in that day that I will make Jerusalem a stone trodden down to all the nations, every one tramples on it, mocking, is mocked, and there shall be gathered together against it all the nations of the earth."

4. "In that day, saith the Lord Almighty, I will smite every horse with amazement and his rider with madness; but upen the house of Judea I will open mine eyes, and all the horses of the nations I will smite with blindness."

5. "And the captains of thousands of Judea shall say in their hearts: We shall find for ourselves the inhabitants of Jerusalem in the Lord Almighty their God."

6. "In that day I will make the captains of thousands of Judea a firebrand

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among wood and as a torch of fire in stubble and they devour on the right hand and on the left all the nations round about; and Jerusalem shall dwell again by herself."

7. "And the Lord shall save the tents of Judea as at the beginning, that the boast of the house of David may not magnify itself and the pride of the inhabitants of Jerusalem against Judea."

8. "And it shall come to pass in that day that the Lord shall defend the inhabitants of Jerusalem and the weak ones among them in that day shall be as David."

A comparison of these verses with the verses in the latest version of the Old Testament will show a considerable divergence of language. Prof. Hechler in his remarks upon this invaluable manuscript, said it was sincerely to be hoped that this most valuable papyrus of the Bible, propably the oldest now known to exist, would soon be published in fac-simile for the strict examination of biblical scholars. He added in conclusion that it was the pressing duty of the British Government to institute an organized and scientific search for papyri in Egypt. It was impossible to forecast what surprises might be in store or what treasures might be placed at the disposal of modern scholarship.

Mummies and Their Portraits.

In his account in the *Vossische Zeitung* of the details of his finding at Hawara three painted mummies, Herr Heinrich Brugsch says:

"The morning sun had just cast its beams on the excavated place, when suddenly a gleam of many colors appeared below the last layer of dust, which I carefully wiped away with my handkerchief. A red-cheeked female face of extraordinary vivacity of color smiled before me. Even the workmen who crowded to the spot were highly surprised and seemed as if they could never get enough of staring at 'the lovely princess.' The mummy, to which this pleasing portrait belonged was carefully lifted from the earth. It lay exactly in the middle of the corridor we had laid bare, with its head to the west, its feet to the east. The painted portrait had been executed on canvas in tempora almost 2,000 years ago! Portraits on thin wooden tablets had long been known but of ancient paintings on canvas this discovery was the first example."

"While we were removing this female mummy the workmen had discovered two others at its side. They were carefally cleansed. On the right side lay the mummy of a man carefelly enveloped, but provided with no portrait over the place of the face. But it afforded a new surprise. The face was represented in stucco in relief, with evident portraiture, even to the beard and whiskers, all being thickly gilded. The third mummy, which lay to the left of the female first found, was remarkable for its peculiar po-

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sition, its head resting near the feet of the other two, its feet being towards their heads. It was very simply enveloped, and had neither mask nor portrait. The workmen insisted that it was the mummy of a 'poor man' but none of us could explain how it had come into the grave of a distinguished family. No inscription, no monument, or tablet mentioned the names of these carefully buried persons, and it was a remarkable circumstance that they had been laid without coffin, about a foot below the ground, in the desert of Hawara. My predecessor, Mr. H. Petrie, has with much acumen formulated a theory about mummies. He believes that according to old custom families embalmed the bodies of their dead, enveloped them with care, according to their rank, and provided them with painted portraits or gilded masks. As a classic writer has proved, such mummies were kept in a special apartment of their own houses, exposed to accidents, soiled by children's hands, showers of rain, and so on, and sometimes subject to clumsy repairs. In the course of years they were relegated to a lumber-room or other unprotected corner of the house. The succeeding generations lost all interest in their preservation, and preferred to bury them carelessly in the desert. My workmen with whom I sometimes conversed about different kinds of burial, had their own views about the subject, which have some probability. My excavations had proved that the portrait-mummies were always found close to some deeper graves bored in the rock, in the side rooms of which more modern mummies were found lying in wooden coffins. My workmen came to the possibly correct opinion that the younger generations had opened the rock graves which had been originally hewn for the portrait-mummies, had taken the latter out, and buried them not far below the surface of the ground in the heighboring desert, thus making room for their own dead and saving the trouble of hewing new graves."

"A following afternoon prepared for me a new surprise, for we discovered a mummy with a portrait painted on wood, lying stretched out from north to south. On its being laid bare we perceived a veil-like covering of strong vyssus stuff spread over the whole body. It was taken off, and, surrounded by a dry garland of roses, with a rose wreath on the head, a beautiful portrait-mummy appeared before us. The portrait was painted in the encaustic manner on wood, and was one of the best examples of ancient painting, arousing even the astonished admiration of my work-people. It was the portrait of a man with a slight beard and whiskers, who had evidently departed this life at about thirty years of age. The head rested on a cushion stuffed with rose-leaves. The news of the discovery in about eight hours of four such mummies spread as by telegraph. The next day I had a number of native visitors from the neighboring villages; and on the third day there appeared several Greek merchants who believed that they might be able to do business with me, and perhaps had the intention of bribing my workmen to commit some slight theft. In fact, I had enough to do to get rid of all intruders, and

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procure myself a clear field, and later experiences taught me that I did well to take such measures."

Palestine Exploration Fund.

It is one of the most remarkable occurrences in the history of exploration that Mr. Bliss found, just as he was finishing in illness his arduous spring labor at Lachish, the little tablet whose inscription links itself with those of Tel el-Amarna and excites the enthusiasm of every Bible student.

The September issue of the *Andover Review* illustrated the general feeling in regard to the meager results of Palestine exploration in a learned article of general archæological notes by Professor Taylor, who said:

"The results of the autumn season at Tel el-Hesy in 1891 are rather disappointing. The reader is struck with the smallness of the discoveries, as the excavator is with the smallness of the place. A few Amorite weapons of flint and bronze are figured in the April statement of Palestine Exploration Fund. Several pages of Jewish, Phœnician, and Amorite pottery follow. Some lines of isolated stones are a puzzle. Petrie thinks them bases to serve as supports of pillars either of brick or wood. Possibly the three halls were three barracks. Some sixty-two weights were discovered by Mr. Bliss. Only one is unidentified. The rest are Phœnician, Æginetan, Attic, Egyptian, Assyrian, and Hittite."

It will be observed that Professor Taylor was speaking of the work of last year and that his article was rather old before it was printed. He overlooks, as most people do, the immense service performed by the Fund in surveying the entire land, except a small portion east of the Jordan, and in making accurate maps now everywhere in use.

But, before the *Andover Review*, with this discouraging paragraph was published, Professor Sayce, had already in print called attention to the great discovery at Lachish and had said:

"Who knows what is in store for us during the next few years, if only sufficient funds can be provided for carrying on the costly work of excavation? Histories of the patriarchs, records of Melchizedek and his dynasty, old hymns and religious legends, may be among the archæological treasures that are about to be exhibited to the wondering eyes of the present generation. A few years ago such a possibility could not have been dreamed of by the wildest imagination; now it is not only a possibility, but even a probability. To dig up the sources of Genesis is a better occupation than to spin theories and dissect the scriptural narrative in the name of the 'higher critiscism.' A single blow of the excavator's pick, has, before now, shattered the most ingenious conclusions of the Western critic; if the Palestine Exploration Fund is sufficiently supported by the public to enable it to continue the work it has begun, we doubt not that theory will soon be replaced by fact, and that the stories of the Old Testament which we are now being told are but myths and fictions will be proved to be based on a solid foundation of truth."

Even as early as its issue of July 28 the *Independent*, whose editor, Dr. W. H. Ward, is at home in the whole field of archælogy, had called attention to the subject in an editorial in which, we read:

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"We would not have our readers, who are so much interested in the scriptures and in the discoveries which illustrate and explain them, fail to notice a remarkable discovery just anounced, made on the soil of Palestine by a young American, Mr. F. J. Bliss, son of President Bliss, of the American Protestant College at Beirût, although while he was working under the direction of the English Palestine Exploration Fund. It is the discovery for the first time in Palestine of a written record which goes back of the time of David or even of Moses. It is an actual letter of historical value on a clay tablet, and in the Babylonian language and writing. It gives us a little glimpse of the disturbed condition of things in Palestine while the children of Israel were in bondage in Egypt, and it contains a mention of a Zimrida, governor of Lachish, of whom we already had knowledge from the remarkable collection of tablets also in the Babylonian writing, found four years ago, at Tel el-Amarna in Egypt.

"We may now expect a fresh impetus to Palestinian exploration. The Exploration Fund has finished its map; it may now begin vigorously its excavations. The omens are favorable."

To the contributors to the Fund this glowing language is most satisfactory. Are there not grounds for hoping that many persons not now upon our lists will come forward and seek for a share in the prosecution of this work which honors God and man? The October issue of the *Quarterly Statement* contains a full explanation of the work at Lachish and will be sent at once on receipt of a subcription of $2.50 or $5.00 or as much more as zeal may suggest.

THEODORE F. WRIGHT,
42 Quincy St., Cambridge, Mass. U. S. Secretary.

Palestine Exploration Fund.

Subscriptions received since last report:

Rev. John Worcester	$ 5.00	Rev. W. A. Erwin	$ 2.50
Rev. J. L. Ewell	5.00	Rev. S. M. Warren	5.00
Rev. J. E. Warren	2.50	George N. Culver	5.00
Rev. Wm. Ross	5.00	Rev. James Reed	2.50
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F. Bruckbauer	3.00	W. H. Baldwin	5.00
Rev. D. S. Dodge	5.00	W. G. Webster	2.50

T. F. WRIGHT.

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Subscriptions to the Egypt Exploration Fund.

To the Editor of Biblia:

From September 20 to date these subscriptions have been received:

Prof. H. S. Osborn, LL. D.	$ 5.00	Miss Sarah B. Reynolds (two years)	10.00
Renwick B. Knox	5.00	Chautauqua Literary and Scientific Circle, Newton Highlands	5.00
HON. HENRY L. PIERCE	25.00	ROBERT H. LAMBORN, Ph. D	25.00
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WM. C. WINSLOW.

525 *Beacon Street, Boston, October* 20, 1892.

The volume of the Egypt Exploration Fund for 1891, published in 1892, is now being dispatched from the London office to American subscribers as fast as possible. It is entitled "The Festival Hall of Osorkon II." (Bubastis.)

Oct. 18, 1892. W. C. W.

Subscriptions to the Archæological Survey of Egypt.

To the Editor of Biblia:

From September 20 to date I have received but one subscription, that of Walter G. Webster. The first volume of the Survey is in its final stages of publication. WM. C. WINSLOW.

The Nose of Cleopatra.

In the archæological notes of BIBLIA for October there is this query: "Who said, 'If the nose of Cleopatra had been shorter, the whole face of the world would have been different?'" It was Blaise Pascal who, writing of the vanity of man, says: "Que voudra connaître à plein la vanité de l'homme, n'a qu'a considérer les causes et les effets de l'amour. La cause en est *un je ne sais quoi* (Corneille); et les effets en sout effroyables. Ce *je ne sais quoi*, si peu de chose qu'on ne saurait le reconnaître, remue toute la terre, les princes, les armées, le monde entier. *Si le nes de Cléopâtre eut été plus court, toute la face de la terre aurait été changée.*" "Whoever wishes to know fully the vanity of man (that is, his nothingness and weakness), has only to consider the causes and effects of love. The cause of it is 'an I know not what' (Corneille); and its effects are frightful. This '*I know not what*,' a thing so slight in itself that one can hardly recognize it, moves the whole earth, princes, armies, the entire world. *If the nose of Cleopatra had been shorter, the whole face of the earth would have been changed.*"

REV. J. M. P. OTTS.

Greensborough, Alabama.

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Archæological Notes.

An edition of the Coptic MSS. brought from the Fayûm by Dr. Flinders Petrie is being prepared, with commentaries, indices, and fac-similes, by Mr. W. E. Crum. It will shortly be published by Mr. Nutt.

The paper by Major R. Hanbury Brown, on "The Fayûm and Lake Mœris," communicated to the recent Oriental Congress, will shortly be issued in book form, with photographs by the author, diagrams and a new map.

Two works upon which Prof. Terrien de Lacouperie has been engaged for some time will be published immediately. In *The Beginnings of Writing in Thibet* the author examines the existing systems of writing in Central Asia, and shows how they are connected through China with the cuneiform writing of the Euphrates valley. In his *Yh-King* he further developes and defends his well-known views respecting the nature and origin of this ancient Chinese classic.

At the meeting of the Central Illinois Literary and Art Union, held last month at Champaign, Ill., the last place on the programme of papers and essays was assigned to an article by Prof. Hiram H. Bice, of Carlinville, Ill. His subject was "Ptah-hotep and His Maxims." The paper was very well received, and considerable interest was manifested in the subject of Egyptian literature. The next meeting of the Union is to be held at Carlinville, and the Archæological Club there, which has been making a study of Egyptology, will endeavor to give considerable prominence to it.

Although the Rig Veda has lost something of its importance since it first began to be studied by Christian nations, it is still interesting to hear that an Indian prince, the maharajah of Viziaregram, has undertaken the expense of reprinting Max Müller's edition of twenty years ago, which has become so scarce that a copy was sold lately for $150. The Rig Veda has never been printed in India, and it was in order to meet the large modern demands for it in that country that the maharajah has undertaken to bear the expense of this new edition, which is to be printed at the Clarendon press, Oxford.

At a recent meeting of the Académie des Inscriptions, M. J. Menant exhibited the rubbing of a Hittite bas-relief found at Angora, which is now at Constantinople. It shows two personages, with an inscription in Hittite characters by the side of each. One of them is the god Saudu, to whom a

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king (with a name not yet deciphered) is making an offering. M. Menant took the opportunity to explain his views about the Hittites generally. He would confine the name "Hittite" (Hétéen) to the people called Kheta by the Egyptians and Khatti by the Assyrians, to whom he attributes the peculiar sculpture and hieroglyphic writing found in Northern Syria and Asia Minor, probably dating from the sixth century B. C. But he distinguishes altogether from them the Hittites of the Old Testament.

At a recent meeting of the Académie des Inscriptions, Prof. Maspero communicated the result of the excavations carried out on the sight of Memphis by M. de Morgan, who has just been confirmed in the appointment of director of excavations in Egypt. He has discovered among the ruins of the temple of Ptah a number of monuments of considerable importance. First, a large board of granite, similar to that in the museum at Turin, on which the figures are destroyed; next, several fragmentary colossi of Rameses II., and in particular, two gigantic upright figures, dedicated by the king, of Ptah, the god of Memphis, enshrouded in mummy wrappings and holding a scepter in both hands; lastly, some isolated figures, arranged in a court or a chamber. The importance of this discovery, said Prof. Maspero, will be realized when we bear in mind that we possess no divine image of large size, and that the very existence of statues of gods in Egyptian temples has sometimes been denied.

In Italy are found the relics of a race which has totally disappeared. Inscriptions in their language, written in legible characters, are preserved to our day, but no one can translate them. The Etruscans were a race of considerable culture, and their neighborhood to Rome no doubt greatly influenced, or at least profoundly modified the religion of Rome. They were a literary people, and in very early times wrote numerous religious books A single page of connected Etruscan text, with but a hint to its meaning, would in the briefest time settle the question whether the race is to be connected with any other on earth, or whether, like the basque, it is an isolated fragment. Both Livy and Cicero referred to the Etruscan books of ritual, and they were in use by the Roman priesthood. It seems an incredible piece of good fortune that one such Etruscan ritual book should turn up in fair preservation. Two or three centuries B. C. a mummifier of Alexandria bought a lot of waste paper and old rags for use in his business, and employed some of it in wrapping the corpse of a young lady. About 1849 her mummy was brought to Austria, and last year in her wrappings this Etruscan book was identified by Prof. Krall. The Vienna Academy of Science has undertaken its publication.

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The Egypt Exploration Fund was founded in 1883, under the Presidency of the late Sir Erasmus Wilson, for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which may be expected to throw light upon obscure questions of history and topography, such as those connected with the mysterious "Hyksos" Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of supreme value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian, and Syrian styles; afford reliable data for the history of comparative art; reveal ancient technical processes; and yield invaluable examamples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Since the establishment of the fund in 1883, explorers have been sent out every season; two and sometimes three, conducting excavations in different parts of the Delta. Each year has been fruitful in discoveries. Much has been done towards the restoration of the ancient topography of Lower Egypt. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ (identical with the Biblical *Tahpanhes*), have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light (not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia) has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; three most important chapters in the history of Greek art and Greek epigraphy have been recovered from the ruins of Naukratis, Daphnæ, and Bubastis; and, lastly, a series of archæological surveys of the Delta have been made, most of the larger mounds having been measured and planned.

Excavations have been carried on principally at the following sites:

1883.—*Tel-el-Maskhutah*, in the Wady Tumilat, discovered to be Pithom-Succoth, one of the "store-cities" built by the forced labor of the Hebrew colonists in the time of the Oppression. This discovery and its results are described by the explorer, Dr. Naville, in his Memoir entitled "The Store-City of Pithom," in which the route of the Exodus is laid down.

1884.—*San* (the Tanis of the Septuagint and the Greek historians, the Zoan of the Bible). This excavation and its results are described by Mr. W. M. Flinders Petrie, in the Memoir entitled "Tanis, Part I."

1885.—*Tell Nebireh*, in the Western Delta, discovered to be Naukratis. This excavation and its results are described by Mr. W. M. F. Petrie, in the Memoir entitled "Naukratis, Part I.," by Mr. Ernest A. Gardner, Director of the English School at Athens, in "Naukratis, Part II."

Also, *Saft-el-Henneh*, discovered to be the town of Goshen, capital of the ancient district of that name. This excavation and its results are described by Dr. Naville, in the Memoir entitled "Goshen, and the Shrine of Saft-el-Henneh."

1886.—*Tell Defenneh*, the Biblical "Tahdanhes" and the "Daphnae" of the classical historians; also *Tell Nebesheh*, site of the ancient city of "Am," a dependency of Tanis. These excavations and their results are described by Mr. W. M. Flinders Petrie, and his coadjutor, Mr. F. Llewellyn Griffith, in a Memoir entitled "Daphnae," included in "Tanis, Part II."

1887—*Tell-el-Yahudiyeh*, an ancient Jewish settlement, now shown to be the City of Onias described by Josephus. Memoir entitled "Onias," by Dr. Naville.

1889-90.—*Tell Basta*, the Pi-Beseth of the Bible and Bubastis of the Greeks. Dr. Naville located the precise site of thi-

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once magnificent red granite temple, and disinterred its grand ruins, abounding in superb monolithic shafts, massive architraves, sculptured blocks, broken colossi, bas-relief groups, etc., inscribed with valuable hieroglyphic texts. The inscriptions touching the Pyramid era, Hyksos kings, and the warlike 18th Dynasty (that of Thothmes) are of absorbing interest to the historian, while the inscriptions relating to the period of Joseph are of thrilling interest to every student of the Bible. "Bubastis, Part I," by Dr. Naville. "Part II," to appear in the Spring of 1892.

1890–91.—*Ahnas-el-Medineh*, the Hanes of the Bible and Heracleopolis of the Greeks. Its mounds were excavated by Dr. Naville. Memoir to appear.

1890–8.—*The Archæological Survey of Egypt*, for which a special fund is provided; under the charge of Messrs. Griffith, Fraser and Newberry. This work is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The famous tombs of *Beni Hassan* were thoroughly explored in '90–'92, and in '92–'93 the historic antiquities from Beni Hassan southward will be surveyed, traced, photographed, copied, etc. Dr. Winslow outlined the purpose of the survey in BIBLIA for November, 1890; and in January 1892, he described some of the "results" at Beni Hassan. A "Special Extra Report," illustrated, edited by Miss Edwards, published in December, 1891, treated of the work there accomplished. The first memoir of the Survey is a quarto with thirty-one beautiful plates and illustrations (four in *colors*), treating of the sculptures and pictures of Beni Hassan, in which the social and business life of men, 2500 B. C., is richly depicted, and the facial types afford an ethnographical study, very valuable and altogether unique. Special circulars relating to the Survey may be had from Dr. Winslow.

The foregoing outlines the most important labors of the Fund. An annual quarto volume with elaborate illustrations and photographs, is published. All donors or subscribers of not less than $5.00 receive this volume of the season and annual report; previous volumes are $5.00 each. See the advertisement elsewhere. The Survey volume of the season is sent to all subscribers or donors of not less than $5.00 to the Survey. Said Dr. W. Hayes Ward, editor, in *The Independent*, "The annual volumes published are abundant remuneration to the subscribers of five dollars." Three hundred men of the highest rank in education, theology, letters, business and public life — among them eighty-three university or college presidents — have subscribed to the American Branch of the Fund. For circulars and all information address the Honorary Secretary and Treasurer, for the United States, Rev. W. C. Winslow, 525 Beacon street, Boston.

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Palestine Exploration Fund.

A Society for the accurate and systematic investigation of the Archæology, the Topography, the Geology and Physical Geography, the Manners and Customs of the Holy Land, for Biblical Illustration.

This Society was founded on June 22d, 1865. It was established on the basis of the following rules:

1. It was not to be a religious society. That is to say, it should not be pledged to advocate or attack any form of creed or doctrine.

2. It was not to adopt or to defend any side in controversial matters.

3. It was to be conducted on strictly scientific principles.

These rules have been jealously observed.

The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and the travelers who have sent their observations to the committee. Among them are Col. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Col. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E., (who conducted the excavations of Jerusalem); Major Conder, R. E. (surveyor of Western Palestine and of the east country, unfinished); Lieut.-Col. Kitchener, C. M. G., R. E. (Surveyor with Major Conder); the late Major Anderson, C. M. G., R. E; Canon Tristram, F. R. S.; Dr. Selah Merrill, of Andover, Mass., etc.

Although the Society is not a religious society, strictly so-called, its work necessarily possesses unusual interest for Bible Students, and its chief supporters are found among ministers of all denominations, who see in the results of the explorations many confirmations of the truth of Scripture.

In the course of its twenty-five years' existence, the Society, with limited funds

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at its disposal, has done an immense amount of work, and published the result in books, papers, maps, plans, and photographs, primarily for the benefit of its subscribers, and als for the advantage of all students of the Sacred Scriptures.

Among its chief operations may be enumerated the following:

1. Excavations at Jerusalem.—These were conducted by Sir Charles Warren, and had very remarkable results. Jerusalem is now proved to be, to a great extent, a buried city, and the ancient foundations are in some places a hundred feet underground. The walls of the Temple enclosure have been examined down to the foundations, and the original masons' marks found upon them. The contours of the rock, showing how the city was situated before the valleys were filled up, have been ascertained. In consequence of these and other discoveries, many questions of the topography relating to the city, and all Bible references to locality, are now viewed in an entirely new light.

2. The Recovery of the Synagogue of Galilee, by Sir Charles Wilson.—Ruins of many of these structures still stand in Galilee. They have all been planned and sketched, and are found to be of considerable architectural pretensions. As one consequence of this work, the building in which Christ taught the people could now be reconstructed.

3. The Survey of Western Palestine.—This work, occupying ten years in all, was carried out by Major Conder, R. E., and Lieut.-Col. Kitchener, R. E. Before it was undertaken, many parts of Palestine were a *terra incognita*—some names were filled in conjecturally, and 360 Scripture places remained unknown. But now we possess a map, on the scale of one inch to the mile, as beautifully and accurately executed as the Ordnance map of England. In the course of the Survey, 172 of the missing Biblical sites were recovered and fixed.

4. The Archæological Work of M. Clermont-Ganneau.—Among the illustrations of the Bible furnished by this learned archæologist may be mentioned the Discovery of the Stone Zoheleth, the Inscriptions at Tell Jezer (Gezer), the Inscribed Stone of Herod's Temple, the "Vase of Bezetha," the ancient Jewish cemeteries at Jerusalem and Jaffa, &c. The famous Moabite Stone, the Inscribed Stone at the Pool of Siloam, the Hamath Inscriptions, and the Cromlechs and Dolmens of Moab, are additional archæological discoveries of incomparable importance due to other explorers. Casts and drawings of these may be seen in the collection of the Fund.

5. The Geological Survey of Palestine, by Prof. E. Hull, F. R. S.—The geological facts here brought forward throw new light on the route of the Exodus, and afford conclusive proof that the Cities of the Plain are not under the waters of the Dead Sea.

These paragraphs will give the reader some little—very little—idea of the Society's work in the past. Before us lies work not less important.

6. Excavations at Jerusalem are carried on from time to time as opportunity permits, and recorded in the *Quarterly Statement*, as also are all discoveries made during alterations in and outside the city.

7. The Survey on the East of Jordan, where scores of Scripture sites remain to be fixed, and where the country is even more thickly strewn with ruins than on the western side, is to be resumed when permission can be obtained. It was amid the ruins of Dibon, by the brook Arnon, that the Moabite Stone was found in 1868, and at Amman Major Conder discovered the Sassanian monument which is described in his book, "Heth and Moab," as well as an immense number of rude stone monuments. It is confidently believed that a complete survey of this region would lead to very important discoveries.

8. Inquiry into Manners and Customs, Proverbs, Legends, Traditions, &c.—Readers of Dr. Thomson's "The Land and the Book," or the Rev. J. Neil's "Palestine Explored," will know wha

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vivid light is often thrown upon whole classes of Scripture Texts by the accurate observation of the customs of the people. Yet no inquiry of this sort has ever been carried out systematically over the entire country. The Committee have made arrangements for conducting a scientific examination into all these points by means of questions drawn up with the assistance of the President of the Archæological Society, the Director of the Folk-Lore Society, the Secretary of the Bible Society, and others.

It cannot be too strongly urged that no time should be lost in pursuing the explorations, for the vandalism of the East, and the newly imported civilization of the West, together, are fast destroying what ever records of the past lie exposed.

All subscriptions for the Palestine Exploration Fund should be sent to Prof. Theodore F. Wright, 42 Quincy Street, Cambridge, Mass., the Honorary Secretary of the Fund for the United States, and from whom all circulars and other information in regard to the fund can be obtained.

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